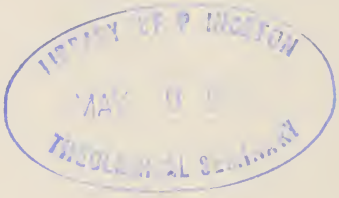
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THE

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HINDRANCES TO MISSIONS FOUND IN THE WORKING FORCE.

BY THE EDITOR-IN-CHIEF.

The whole problem of missions resolves itself into two factors : the *field* and the *force*—the work to be done and the fitness of the workers. Commonly our eyes are apt to be fixed, perhaps too exclusively, upon the woe and want, sin and suffering, of the countless host as yet unsaved, and even unreached by the saving message. Or, if we look away from the habitations of darkness and cruelty, it is to seek inspiration and encouragement in contemplating the heroic lives of saintly and self-sacrificing missionaries.

There is, however, another aspect of the whole matter which has had far too little candid, careful examination. All real power in missions must find its fountain of energy in a body of disciples at home, indwelt by the Spirit of all power. We must have a Christianity and a Christian life *worth diffusing and propagating*, else how can there be any real blessing to far-off lands, however diligent our efforts ? and whence are to come the heroism, the self-sacrifice that make the true missionary ?

With this aspect of the problem we ought to deal intrepidly and conscientiously as in the sight of God. There is danger of a spiritual agnosticism, knowing nothing about our true state. Saul wist not that the Lord had departed from him ; the Jews knew not the time of their visitation ; and the Laodiceans knew not their own nakedness and poverty, blindness and lukewarmness, but thought themselves rich and in no need, at the very time when God was about to spew them out of His mouth as in disgust !

There are four conspicuous characteristics of modern church life which threaten a virtual apostasy, and to which even professed believers are strangely indifferent. The prevailing apathy and lethargy, like the comatose conditions which precede death, are themselves the most alarming symptoms. At risk of seeming hypercritical and having to bear that opprobrious and somewhat indefinite stigma of " pessimism," we venture to give expression to apprehensions and convictions which have grown upon us until they imperatively demand utterance.

1. The modern Church is in imminent peril from *secularism.* This word is perfectly intelligible ; it marks the drift toward the world that now is—the control of the spirit of that present evil age, which always was and still is opposed to the Spirit of God, who emphasizes the unseen and the eternal.

The true disciple of Christ may be briefly defined as one who looks above and beyond. To him what is below and present belongs to a lower and lesser realm. So far from doubting or denying the reality of the unseen, it is to him the highest reality, and that "which now is" constitutes but the insignificant threshold over which he steps into the boundless "that which is to come." The Church is but the collective body of disciples, and therefore, so far as it deserves the name, bears the same marks as the individual child of God ; its highest aim is to make real to men the unseen and the eternal. Does the modern Church correspond with this scriptural idea ?

Behold it, so permeated and penetrated with secularism that separation unto God scarcely survives ! The New Testament gives a brief definition of the true "circumcision" as embracing those which "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh ;" and it adds a brief outline of the activities of the early Church : "continuing steadfastly in apostolic teaching and fellowship, in breaking of bread and in prayers." Contrast, with this, modern Church worship, with its elaborate ritual, stately ceremonial, and artistic choral performances by costly professional musicians ; with its proud confidence in numbers and wealth, and in the patronage of the worldly, so that unconverted men sit on its boards of trustees ; with its emphasis on good works and alms deeds, and outward forms of organization. May we not say, without intending a parody, that the Church of to-day continues in irreverent criticism of apostolic doctrine, sedulously cultivates social fellowship, breaking bread once in three months, but having church socials, fairs, and festivals with alarming frequency ; and prefers, to prayers, an entertaining lecture by the pastor or a conversazione among the members ?

2. Connected with and inseparable from this secularism is what, for want of a better term, is called *sensationalism.* This is not a correct term, for its classic use confines it to that form of philosophy which makes our ideas to originate solely in sensation. But, in the "dialect of the marketplace," it has come to mean the effort to attract toward Church services by appeals to the sensuous and the æsthetic, to excite interest by the entertaining and the spectacular, the oratorical and artistic, or even the humorous and the grotesque. This tendency finds not only apologists, but defenders and advocates in the Church and even the ministry. It is said that, to instruct we must first interest ; that we cannot win disciples until we draw hearers ; and Dr. Duff's remark is often quoted—that he would stand at a place where two ways meet and slap together a pair of old leather soles if by so doing he could get an audience.

Such argument seems plausible, but is it not fallacious? What if there lies beneath this whole conception a fundamental error! Does it not rest upon an assumption that the Church is to *undertake to draw ungodly souls toward her assemblies?* For that position who will show us any Scripture warrant? We need to go back to the New Testament and learn the true nature of a Christian Church. Where does it contain one passage in which it is even hinted that the Church is to employ any means, secular or sacred, for the mere purpose of drawing outsiders into her assemblies for worship?

Dr. Adolph Saphir, that marvellous preacher who kept all London awake by his singular insight into Scripture truth, sounded the alarm against this notion, in the world's metropolis. He says, "The Church is the *congregation of believers*, and to them God's truth must be fully unfolded." "As the Church service is in the first instance for God's worship and the instruction and advancement of believers, many things must be explained and dwelt on which unbelievers or outsiders cannot fully understand, and which they, likely, will misunderstand, and at which they will be offended." "We have too much adapted our whole service and church life to undecided worldly people." *

This false philosophy of adaptation works two ways: first, toward *suppression of unpalatable doctrine or truth.* Many a truth that is a stepping-stone to a believer is a stumbling-stone to an unbeliever. Shall we deprive saints of a step upward lest sinners fall over it downward? Our Lord did not so. When even professed disciples stumbled at His teaching, He only repeated the objectionable truth in even a more obnoxious form.† One has only to go about from church to church nowadays to find that even in Evangelical pulpits certain so-called "severer," "sterner" doctrines are treated as obsolete. It is a day of prophesying of smooth things; of love *versus* law, salvation rather than sin, culture more than regeneration, the perfectability of humanity rather than man's depravity and utter ruin. And the pulpit must be in bondage so long and so far as preaching is consciously or unconsciously shaped with reference to *drawing or repelling men.* It is a disaster when the "offence of the cross" ceases. Spiritual disciples will no longer be edified when carnal minds are gratified and satisfied.

A second, and equally serious result is the *lowering of the standard of godliness.* "The world will love its own," and to draw the world it is necessary to set up a worldly attraction. A magnet draws only iron and steel, and so the Gospel's attraction is regulated by affinity. Every attempt, therefore, to make a service of worship attractive to the natural and carnal man runs at least this risk—that we shall be led to drop out what is distinctively spiritual, and substitute what is distinctively worldly. And the practical result is that every innovation, introduced into church worship and life with a view to drawing the outsider, proves a means of harm to the spiritual character of disciples. We accommodate ourselves to the world

* A Memoir of Adolph Saphir, 258, 259.

† Cf. John 3: 3-11; 6: 52-66.

by assimilation to it ; but by so much as our fare is more savory to their taste, it loses the godly flavor, the salt of God, and so sacrifices its real relish and nutritious quality to holy souls.

If this position seem extreme, let us test it by the teachings of the Word. It is certainly a significant fact that there is not one sentence of New Testament Scripture that warrants us to put before us as an object the attracting of ungodly people to Christian assemblies ! If, by creating and maintaining a scriptural and spiritual worship and life, we may attract them, we are to rejoice. These are legitimate ways of drawing outsiders. As the healing virtues of Bethesda drew the lame, and halt, and withered to the pool, let the Church prove a pool of healing virtue, and an armed band cannot keep away those who are conscious of need or yearning for somewhat to fill a void. But we are not to go one step toward the world, even to draw the world toward ourselves. We are to attract by contrast and consecration and separation, but not by courting and catering and assimilation.

The Church is never contemplated in the Scripture as a "mixed multitude," for the mixed multitude always falls a lusting and longs for the leeks and onions of Egypt. Its direction of march is always backward, not forward. The Church is a body of believers meeting for worship, the Lord's Supper, prayer, teaching, mutual edification. Only two passages in the New Testament can be tortured into encouraging such seeking of a mixture of the worldly element. In Luke 14 : 23 we read : "Go out and compel them to come in," the true interpretation of which has no probable connection with the question under discussion ; and in 1 Cor. 14 : 23, 24, we read : "If there come in one that believeth not, or unlearned," which supposes an exceptional case, as though the presence of such an element were not ordinarily to be expected. Certain it is that the Church is not contemplated in the New Testament as mixed with worldly elements.

We are not now contending that it is *undesirable to have* unbelievers present at our church assemblies ; but only that it is unscriptural to *seek to draw them by unspiritual methods ;* and that no Scripture authorizes us to set such object before us. Church gatherings are distinctively for godly people, and must, therefore, be primarily conducted with reference to the edification of believers, not the gratification of unbelievers.

This leaven of sensationalism pervades our whole church life and threatens to revolutionize the Church itself, turning it into a worldly club. How easily may the new "institutional church" become a worldly "institution" and drop out the essential "church" feature altogether ! The outcry in these days is for *attractiveness* in worship. Attractiveness to whom ? The only beauty recognized by God is the beauty of holiness ; and for the perception and reception of that beauty no worldly nature has inclination or even capacity. We are indeed to seek to make worship attractive to all godly souls ; but in so far as it is truly holy and spiritual, will it not be unattractive to those who are not godly but carnal ?

This doctrine of sensational attraction has many forms of application. What is it but sensationalism that demands that even missionary meetings shall be made "interesting" by thrilling stories of missionary triumphs, and that will not listen to discouraging facts? We have heard of one missionary whose annual report was sent back with a peremptory order that he should tell of "results" calculated to inspire confidence that missions actually pay! And we hear of another who is said to have resorted to superficial methods of making it appear that there were converts, by leading poor victims of superstitition to take certain steps, the real nature of which they knew not. We can hardly credit such statements; but the drift of such demand is in the direction of dishonesty, tempting workers to present a misleading report of results, or at least to cultivate superficial methods of estimating them. What a condition of things is implied when, in order to arouse and sustain enthusiasm and raise funds, it is necessary to tell sensational stories of conversions by wholesale and represent obdurate pagans as eagerly welcoming the Gospel! What if missionaries dare not tell the truth for fear of losing supporters and contributors! what if no address will be patiently heard which does not narrate striking cases of interest and startling conversions!

3. With all else a spirit of *indifferentism* may be detected. And this exists in two forms. First, under the sweet name of charity, a *liberalism* prevails that gives away all that is worth keeping and takes in everything and everybody. The subtle spirit of doubt, already referred to, so questions, if it does not deny, the actual peril of the heathen as to make Christian missions a needless waste of life and treasure, if not an impertinent intrusion. And there is a standing "parliament of religions," found in the clamor for fellowship with everybody who claims to be a seeker after truth and an honest believer, whatever may be his error. It seems to be forgotten that the "unleavened bread" is compounded of both "*sincerity and truth.*" To say that "it matters nothing what one believes provided he be sincere," is to forget that truth is in order to excellence and that all excellence is the outgrowth of truth; were such a maxim true, it would no longer be worth while to search after truth or embrace it when found!

Such indifferentism naturally leads to a second form of the same evil, namely, *apathy as to the prosecution of missions among the heathen.* No evil is perhaps more widespread and deep-rooted than this. A thousand millions of human beings are yet unevangelized, dying at the rate of one every second. It is simply incredible that forty millions of Protestant church-members can stand by and leave them thus to perish, unsaved and unwarned, *if they believe in their lost condition.* But if Buddhism and Brahmanism, Parseeism and Confucianism, Fetichism and even Pantheism, are to be treated as simply different forms of one great universal religion, it is no marvel that Christian disciples do not bestir themselves, though eighty thousand heathens and pagans die every day, and thirty millions every year.

This state of things is the worse because even disciples are so far indifferent to their indifferentism. Adoniram Judson, in the crisis of his lifework in Burma, found the "supporters" of mission work so careless of the needs of the work that the appropriation for the mission was ten thousand rupees less than current expenses required. Instead of any advance, he could not even hold his already gained positions. With a disappointment that bordered on despair he solemnly recorded this, as his "growing conviction :"

"The Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation and then sink back into unconscious repose. Then come paralyzing orders to retrench ; new enterprises are checked in their very conception, and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home."

And so letters, which ought to have been like a soft and cooling breeze to a heated brow, came upon him like a sudden tornado, sweeping away the plans of missionary evangelism. He said in his agony, "I thought they loved me ; and they would scarce have known it if I had died ! I thought they were praying for us ; and they have never once thought of us !" And so it seemed to the missionary in his unsupported work. When he came home for a visit he found indifferentism hiding behind outward enthusiasm, and his "hand was nearly shaken from its socket and his hair nearly shorn from his head for mementoes by those who would willingly let missions die" rather than for their sake make real sacrifices.

J. Hudson Taylor, in 1865, asked the privilege of making a brief appeal for three hundred million of unsaved Chinese, at the annual Perth Conference. Those who had the conduct of the conference replied that those meetings were "*for edification*," and missionary topics could not be introduced ! And when at last twenty minutes were secured by him to urge obedience to our Lord's commands, he told of the drowning of poor "Peter" outside the walls of Sungkiang ;* how, when he fell overboard, and Mr. Taylor sprang overboard to rescue him, but was baffled in his efforts, he besought help of some fishermen in a neighboring boat, who met his agonizing suspense with stolid, stupid apathy ; and, with a drag net in their hands just fitted for the rescue of the drowning man, would not stir to help except as he appealed to their cupidity, and even then too late to save the life that was in peril. And, when the conference was on the alert with surprise and indignation at such unnatural and inhuman conduct, Mr. Taylor thundered out, "Thou art the man !" and applied the incident to the apathy that, at that very conference, hesitatingly permitted any appeal for the millions who were sinking in the sea of sin !

We talk of the need of consecration, of Holy Spirit power, of more liberal giving. All this is a real need. But there is another need behind and beneath all the rest. We need a *new earnestness*, born of deep convic-

* Story of the China Inland Mission, 156–248.

tion that millions are hopelessly perishing without the Gospel ; and that we have in trust that Gospel with which to rescue and redeem them !

4. This leaven has spread into the Church and developed a fourth evil —*destructive rationalism and a corrupting scepticism.* And, in consequence, Christianity is becoming a cult rather than a creed ; a form rather than a spirit ; " a mode rather than a life, a civilization rather than a revelation ;" a development along the lines of natural growth, and culture, and goodness, rather than an indwelling and inworking of the holy Spirit.

There is but one hope of breaking away from this delusion and snare. God's saints must set up a thoroughly biblical standard, and the holy Spirit must be exalted in practical life. There must be an upward look, a fixed gaze upon the enthroned Redeemer, who still dispenses by the Spirit His ascension gifts. The Spirit of God must be recognized as actually dwelling and working in the body of Christ—the members as truly as the Head —and He must be recognized as the life of God and power of God in that body to make all things possible.

Nothing is more fundamental to the scriptural conception of the Church of Christ than this ministry and administration of the Holy Spirit. Let faith in the actual presence and power of this Divine Paraclete be weakened, and the world charms us, the flesh masters us, and the tempter triumphs over us. Our vision of the Christ becomes dim, our sense of the powers of the age to come grows dull, and our power to claim supplies of grace and actual victory over our foes suffers paralysis.

The Church as a body has certainly lost Holy Ghost *power*, and is in danger of losing Holy Ghost *doctrine.* We have never yet recovered from the blight of the Dark Ages. Even the great Reformation has been succeeded by more than three centuries of infidelity and indifference. Iniquity abounds in the world, and even in the Church the love of many waxes cold. Two causes which are very conspicuous combine to foster human aversion to the whole supernatural and even spiritual element in the Christian system. On the one hand, there is the natural and carnal man, with its incapacity to apprehend, and its indisposition to accept, spiritual truth ; men rebel against the humiliating dependence upon supernatural revelation and regeneration. And, on the other hand, the world sees a nominal Church of Christ, that for fifteen hundred years has claimed supremacy and even Divine authority, pretending to heavenly gifts and miraculous manifestations, even while entering into the most diabolical plots, like the open encouragement of attempts to assassinate Queen Elizabeth, the massacre of thirty thousand French Huguenots, and the torture and martyrdom of thirty thousand saints under the fearful sway of the Spanish Inquisition ; men see such a " Church of Christ," resting its kingdom upon the beast, and exemplifying a morality that has been pronounced the lowest type in Europe ; and we cannot be surprised at the natural aversion which is thus nurtured toward the whole claim of Christianity as a supernatural religion.

For all these evils in the working force one great remedy can be found —*the increased power of God's Spirit.* It is very noticeable how Christ, as

He turns away from apostate Jerusalem, says, "Behold your house is left unto you desolate." *Your* house! God had always called the temple *His* house; but now that His Son was rejected in its very courts and about to be crucified by its very priests, it was no longer God's house, but man's. What is a church with God's Spirit withdrawn? Does it not cease to be God's temple and become man's building, a mere human organization?

One of the most anointed men of this generation—a minister, whose church represents perhaps as near an approach to a New Testament ideal as any that now exists—writes sadly of the prevailing system of worldly church conduct: "They have all gone astray, and have altogether become worldly. All this has become so engrafted upon our system that it has acquired a certain sanctity in the eyes of the people, so that they would rather have their trained choir of worldly singers than a new consecration from above! Joseph Parker's translation of the trinity of evil is this: He says, the world, the flesh, and the devil translated into present-day dialect, means society, environment, tendency. How many of the ministers and missionaries of Christ are entangled in the society, hemmed in by the environment, swept on by the tendency? How to be delivered many are asking and do not know."

There is one way of deliverance if we are bold enough to dare it—*separation is the condition of consecration.* And it seems to be inevitable to those who would live in God and unto God. There must be boldness enough to stand alone, if necessary, like Luther at Worms, for the sake of a protest against what is evil, unscriptural, unspiritual in church life. Who are there that believe in the Holy Ghost and are ready to accept the conditions within which alone His power is manifested? Oh, for a few who cut loose from the world and part company with it that God may have all sway in them and use them as He will! What a new era of missions would dawn if the Church should stand once more on the level of separation from the world and consecration unto God, by the Holy Spirit, which the Apostolic Church displayed!

The annual meeting of the Kumi-ai churches of Japan, anticipated with anxiety both by Japanese and by missionaries, was held at Köbe during the first week of April, and letters from missionaries speak of the meeting as one of unusual power, and of the outcome as altogether encouraging. Seventy churches were reported, including fifteen mission churches, but not including twenty-four additional preaching places. The sessions seem to have been under the lead not of any extremists however eloquent or able, but of calm, level-headed, and most spiritually minded men. The missionaries were not members of the body, but all references to them were most kindly, and the discussions, some of them on stirring topics, were conducted in a quiet and Christian spirit. One missionary says that during the sessions it became "evident that the general trend is strongly and safely within evangelical lines, although the bounds of fellowship will be very wide." It is significant of the spirit and temper of the pastors and churches that it was unanimously voted to ask Mr. Moody to come to Japan for an evangelistic campaign.—*Missionary Herald.*

THE CELEBRATION OF THE Y. M. C. A. JUBILEE.

BY REV. JAMES DOUGLAS, M.A., LONDON, ENGLAND.

The Jubilee of the Young Men's Christian Association, which began with a service in Westminster Abbey on Friday evening, June 1st, and closed on Thursday, June 7th, in a grand demonstration at the principal entrance of Windsor Castle, ranks as the largest delegated religious convention ever held in the British Isles. The celebration was, in every respect, worthy of the numerical growth and cosmopolitan character of the movement. Delegates in their thousands mustered in the world's greatest city, from the United Kingdom and Ireland, with their dependencies; from America and the continental nations; China, Japan, and West Africa—representing 5138 affiliated associations and nearly 500,000 members scattered throughout the world. As a demonstration of Christian unity, binding together in the superior tie of Christian brotherhood men of many tongues and races, the sight has probably never been surpassed. The tide of London's busy life could not hurry by, altogether unregarding (their usual attitude to conferences), but inquired what the strange commotion meant; and the secular press, for the nonce laying aside its cynical reserve in matters religious, chronicled the leading events of the sessions with a manifestly kindly interest. As the Hon. John Wanamaker in effect observed, we now saw Y. M. C. A. work writ up large in the eyes of the world. It bore the stamp of Church and State. Its patent was heaven's patriotism, and its end to make known how near we are to each other, and how, in our felt oneness in Christ, there was stranger or foreigner no more.

Next to Great Britain and Ireland, Germany took the numerical lead with a contingent of 350, at the head of whom were Count Bernstoff, Superintendent Krummacher, and Pastor Klug. The Swedes were next, numbering about 200, headed by Prince Oscar Bernadotte, whose romantic marriage with Miss Ebba Henrietta Munck will not be soon forgotten. America sent 160 representatives, among them ex-Postmaster-General Wanamaker and Messrs. Vanderbilt, Jessup, Stokes, Morse, and Mott. France was represented by 75 delegates, including M. André, Pasteur Appia, and other men of mark. Denmark sent 69; and there were also contingents from Norway, Holland, Belgium, Switzerland, Austria, Hungary, Finland, Russia, Italy, and Spain. There were representatives from Victoria, New South Wales, South Australia, West and South Africa, Canada, India, China, and Japan. Nothing more need be said to show the world-wide description of the delegation.

Naturally George Williams, now "Sir George," was the central figure on the visible foreground; and many and hearty were the thanksgivings and congratulations showered on him during prayer and address throughout the conference. It was strangely felt that the Queen had honored the

Y. M. C. A. in her declared intention to confer the honor of knighthood on its founder ; and, as Professor Müller, from Utrecht, observed, "had honored herself by honoring him." "There was no fear," he merrily added, "of England ceasing to rule the waves while she had among her sons such men as Father Williams." A characteristic feature of the Y. M. C. A. jubilee was its jubilant character. Beautiful harmony reigned. There was plenty of animated talk, but *no temper*—none at all ; not even a ripple of discord. The flow of soul emphasized the reign of love. The tongues were many, but the hearts were one. There was not a trace anywhere of national jealousy, or the faintest show of the *odium theologicum.* The joy of the Lord seemed to rise high in every heart—the keynote and full swell of the music of praise. And well it might ; for what had God wrought ! How intensive and fruitful had the original seed become, which, dropped in prepared soil some fifty years before, was now in evidence throughout America, England, and the Continent, even to the uttermost ends of the earth. There was, indeed, ground for jubilation in that the little one had become hundreds of thousands, and could show its vital force in the gathering together of such a noble army of representatives from every quarter of the globe. As Prince Bernadotte said at the Tuesday morning session, in a few words of comment on the twenty-third psalm, "I never realized till I came to this conference what a big and large quantity of sheep the Lord Jesus has."

The jubilee programme, while multiform, was yet mainly divisible into two parts—meetings of conference and meetings of reception. In addition to these the sermons, preached in the leading sanctuaries of the metropolis by representative men, constitute a category of their own. It was befitting that the opening service should be in Westminster Abbey, England's most famed edifice, where lies the dust of so many of her mighty dead. The preacher was the Bishop of London. At the close a grand reception was held in Exeter Hall, where Sir George Williams gave a hearty greeting to the delegates. The president is not a man of many words, but he never fails, by his genial and gracious spirit, to anchor himself in all hearts. The formal address of welcome was given, at his call, by Archdeacon Sinclair, who, according to the late Lord Palmerston's luminous definition of an archdeacon as one "who performs arch-diaconal functions," admirably answered to his description of office. In his view, the Y. M. C. A. accentuates (1) the principle of unity ; (2) the great protest of the sixteenth century against the tyrannies and usurpations of Rome ; (3) the spiritual priesthood of the laity ; (4) the fruitful principle of co-operation ; and, finally, the Divine doctrine proclaimed by our Lord of the brotherhood of man in Himself. In closing, the Archdeacon addressed the German and French delegates in their own languages, reminding the Germans how many ties of blood and kindred and religion they had in common with us ; and welcoming the French, who were Englishmen's nearest neighbors, to whom they were glad to extend the hand of Christian fellowship. Lord Kin-

naird having replied for the Scotch delegates, and Count Bernstoff for those from the Continent, Dr. Cuyler gave a word of greeting on behalf of the western world : "The America of George Washington sends a cargo of loving salutations to George Williams." The jubilee ship, thus happily launched, with the flags of all nations unfurled, proceeded on her way.

Saturday's proceedings (June 2d) were entirely occupied with meetings of conference, sustained by prayers offered in many tongues. Sir George Williams presided. It has been said that he who knows a foreign tongue has gained a second soul. Happily among the continental brethren there were notable specimens of the many-souled species, such as Dr. Barde, Pastor Klug, Count Bernstoff, and Dr. Carl Fries, who, by their skill in interpretation and variety of language, made ample amends for "the twist in the tongues" of the motley assemblage. This, of course, did not apply to the prayers, which, being addressed to God, needed no interpreter.

Three addresses were given at the morning session in the three leading languages—English, French, and German—by Prebendary Webb-Peploe, Pasteur Appia, and Superintendent Krummacher respectively, on "The Necessity of the Power and Presence of the Holy Spirit in their associations and in their Associated Work." It must suffice that we indicate the line taken by the English speaker, a tall man of chiselled features and spare form. Hear him when one may, two things always come to the front—fervor of spirit and withal a speculative tendency—the latter calculated to exercise on the timid a somewhat ghostly effect. The speculative note on this occasion was *the increases of the Saviour's power*, dating from His *kenosis*, or emptying of Himself in His incarnation, till the time when, in His baptism, He was clothed with the Holy Ghost for the manifesting forth of His Divine resources. As Jesus received power from the Father, He kept passing on the power received to others as they were ready to receive it. Thus was it in respect of the working of miracles and the casting out of devils. The disciples had this power communicated to them. But the end was not yet. And so He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come to you ; but if I depart I will send Him unto you." Clearly the Lord contemplated that the disciples should receive, after His death and rising, that higher accession of "power from on high" which was received, after the ten days of united prayer, in the glorious baptism of the Spirit on the Day of Pentecost. This fact is significant. It is imperatively demanded that the Y. M. C. A. shall be a body instinct with divinity because pervaded by God the Holy Ghost ; separated *from* sin and evil by the power of the Spirit, and (what is even higher) separated by the same power, UNTO God and fellowship with Him.

An interesting feature of the morning was the despatch of a telegram to the Queen from the twenty-two nationalities represented, when, as expressive of the cordiality with which this was done, the vast gathering joined in singing the opening stanza of the national anthem. Time for

luncheon having arrived, the meeting adjourned to a spacious pavilion, nearly 200 feet long and 115 feet wide, which had been erected, that the delegates might have luncheon and tea together, on a vacant piece of ground nigh the Victoria embankment and adjoining the Guildhall School of Music. The hosts were the president and the jubilee council, Lord Kinnaird, Mr. Richard Cory, of Cardiff, and Lady Ashburton.

The afternoon meeting was entirely taken up with reports, which we can only in the briefest possible form summarize. First in order was the report of the International Committee, the beloved president of which is the Rev. G. Tophel, a man of a singularly gracious aspect. This report was a gem of literary expression, and, while statistically cheering, had a worth far above the statistical in its beautiful spirit. It seemed a product direct from the loom of devotion. Next came the national reports, diverse as they were numerous. America far exceeded all other countries in the network of agency and in the results of membership. Germany showed magnificent results, progress having been by leaps and bounds. Sweden is next ; but Denmark within the past ten years has made rapid strides. Scotland is in the somewhat dubious position of being at the zenith, or, to change the figure, the tide seems now to waver, as if uncertain whether to flow on or to go back. Ireland's report was gladsome as sunshine and droll to the last degree. "I am glad," said the Emerald Isle delegate, "to be able to bring you glad tidings from the land of bother and blarney. We are still holding the fort—no, we are not ; we are out of the fort and are in the face of the foe." In Austria and Hungary the movement is small, but it is taking hold, and the outlook is brightening. Holland's report was a piece of dry humor from beginning to end. In England we do as we like ; they in Holland do as they must. But judging from the lurking mirth in this brother's face, the difference in Holland between liberty and necessity is more seeming than real. At all events, the Holland Y. M. C. A. child thrives on necessitarian diet and all the hardships incident to the terrible "must." In France the work is small, but God is blessing it ; whereas in 1889 there were 64 branches, now there are 120. A vein of rich evangelical fervor ran through this address, spoken in French by Pastor H. Bach, of Lyons.

After tea in the pavilion, the delegates met again in Exeter Hall at 7 P.M., to hear reports of Y. M. C. A. work of a missionary character from far distant fields. Sir John Kennaway presided ; and Mr. L. D. Wishard, who had lately visited the Orient on a mission of inquiry, was the first speaker. In Japan there are already fifteen learned institutions which have formed Christian associations. Annual conventions have been held in that land, largely attended, and as a consequence hundreds of students have been converted, many of them now devoting their lives to the spread of the Gospel. Near Pekin Y. M. C. A. work flourishes ; and, through the missionary spirit that has been evoked, there is now a Chinese mission in Zululand. Having spoken of Ceylon and India, where the enterprise is

encamped before the Jericho of "caste," Mr. Wishard closed an address which deserves to rank as both inspiring and eloquent. Mr. Holmes took a survey of Gibraltar, Malta, Damascus, Palestine, and Egypt. In Gibraltar a soldiers' association had been formed. In Malta there was now an association of 170 members. For Egypt a suitable worker was needed, but the difficulty was the lack of means. As to Palestine the authorities were hostile. Mr. Holmes desired prayer especially for Egypt and the Holy Land. Mr. Robert McCann emphasized the need of the Y. M. C. A. in the cities of India. The most gratifying fact adduced by Mr. McCann concerned *Indore*, where an association had lately been formed, mostly of Hindus, which is showing great vitality. Mr. David McConaughy, in a valuable address, alluding to the much-vexed topic of education *versus* evangelization in India, said that unless this educational work in India had been done, there would certainly be no field in India for the Y. M. C. A. to operate upon. And as to progress, whereas five years ago there was not a Y. M. C. A. member in the empire, to-day there are 3500 members in the 65 associations that have reported.

Special commemorative services were held on the Sabbath—in the Metropolitan Tabernacle in the morning, in Exeter Hall in the afternoon, and in the City Temple in the evening. In addition, Dr. Baumgarten addressed the German delegates in the lower Exeter Hall in German, and Dr. Edward Barde gave an address in French to the French delegates; while at the City Temple in the afternoon there was a gathering of delegates from Sweden, Norway, and Denmark, to listen to addresses from the Rev. P. Suden, of Gothenburg; Dr. Fries, of Stockholm; the Rev. F. W. Steinthal, of Copenhagen; and the Rev. C. M. Hill, of Christiania.

Papers and discussions supplied an ample programme for Monday morning and afternoon, when Count Bernstoff presided. Mr. R. C. Morse's paper on "The Work of the Y. M. C. A. in North America" was an able historical outline of the movement in that great continent, with its marked historic periods, statistical growth, and varied developments. What most of all struck us was the story he had to tell concerning the colleges. It would be well if the leaders in the home country noted this. We saw nothing of Y. M. C. A. work in Scotch university life; and we are not aware that the English universities are being now laid hold of. But since 1870 "the Association work to students in American colleges and universities has been one of the most significant features of its progress." That the number of colleges embraced should have grown within less than a quarter of a century from 10 to 450, with a membership of over 30,000, is, indeed, a gratifying record. Another point of much significance was "the multiplication of Bible classes both for evangelistic purposes and for the training of young men for effective personal effort." It was cheering, too, to learn that Christian young men of the colored race were organizing the work, and thereby extending the kingdom of God in the Southern States of the American Union.

Professor Müller, of Utrecht, followed Mr. Morse with a paper concerning "dear Holland," with its 800 branches and 18,000 members. In Holland they have no gymnastics annexed to their associations, nor do they go in for tours or cycling clubs. They are conservative. Regeneration is their central point of interest, and, by way of recreation, they canvass dogmatic questions and lose themselves at times in the mazes of predestination and matters cognate.

Mr. Hobbs, of Denver, in a clearly defined speech, told what was doing for the railway men; and Mr. J. R. Mott, of the college associations, said as much in five minutes as most men could say in a quarter of an hour, and said it better, too. The American colleges had certainly a good spokesman in their chosen representative. The other speakers were M. Olandt, secretary of the work among the German young men of New York; M. Monnier, of Paris, who gave an account of what was doing among the students of the Latin Quartier; M. Buscarlet, who reported on the general work in Paris; Baron von Rothkirch, president of the largest association in Berlin; and Mr. E. J. Kennedy, who, having observed that "progress" was the word all round, urged the need of not despising the *unit*. Rev. F. Brown told how the first Chinese association had been founded in Pekin in 1884, and had grown to eight, which now comprised 400 members. He pleaded for an American secretary for China, who should visit different cities and diffuse a knowledge of the work.

In the afternoon of the same day a paper full of practical suggestiveness, while laden with metaphor, was read by Professor Edward Barde, D.D., of Geneva, on "The Tree and its Fruits." His object was to illustrate the need of digging about the tree, removing the stones, killing the parasites, letting in the fresh air, and, above all, applying "to the roots the life-preserving salt, without which there can be no health." He said, "You know what this salt is. It is the Holy Spirit." We may describe this valuable paper as *the prose poem of the jubilee*.

In the evening the picturesque group of buildings known as the Guildhall was thronged in every part by the delegates and their friends to witness the presentation of the freedom of the city of London to their much-loved president. This time-honored ceremony took place in the Council Chamber, a lofty groined octagonal hall added to the Guildhall buildings ten years ago. Spacious as it is, the chamber was not nearly large enough to accommodate half the would-be spectators. The scene was gay and impressive, as the pageant of this world ever is. Upon the presiding chair, attired in court dress, over which was thrown the sumptuous State robes of black and gold embroidery, sat the lord mayor, a short, vigorous, self-made man, while on his left was the lady mayoress, and to the right and left the two sheriffs, wearing dresses only less gorgeous than his own. In felicitous terms and with great dignity and decorum the city chamberlain, in the name of the corporation, invited Sir George Williams to accept the freedom of the city, quoting as pertinent to the occasion the passage

in Proverbs, "Seest thou a man diligent in his business? he shall stand before kings." He then handed Sir George a casket containing a scroll recording the resolution of the court conferring on him the freedom. It was disappointing that Sir George Williams, who was received with deafening applause, *read* his reply; but no doubt the august ceremony was no mean ordeal. We have not all nerves of steel.

But for the prompt chairmanship of M. Andrè, of Paris, the voluminous business of Tuesday morning could not have been compressed within the allotted space. As it was, the elaborate programme was carried out to the tick of the clock. Paper and discussion followed by rule and measure, so that, in the brief space of a single sitting, four papers were submitted, which, if not raked by scathing criticism, were nevertheless subjected to the many-sided test of many minds. Dr. Karl Fries, of Stockholm, in his paper on the "Y. M. C. A. and Foreign Missions," carried apparently the whole assemblage with him. We may take it that the jubilee conference is consentient on this point, that "under no circumstances should an association, or a union of such, start a mission of their own, which would lead to, and has, when attempted, led to serious conflicts and difficulties." Mr. W. Hind Smith dealt, in his paper, with the qualifications necessary for a member of the governing body of an association. The only objection taken to this paper was that the standard set up was so near perfection that we might go forth, Æsop-like, with our lantern at midday to seek for the desired treasure in vain. The thorny subject of finance was next treated by Mr. Christian Phildius, of Berlin; and as finance in Y. M. C. A. matters (in England at all events) involves, as its correlative, *debt*, the discussion which followed turned mainly on that pivot. The collective wisdom amounted to this: *If in debt, pray yourself out of it; if not in debt, do not lightly incur it.* The subject of "Higher Biblical Instruction Among Young Men" was finally submitted to the meeting in a thoughtful paper read by the Rev. James Hastings, M.A., of Bervie, Scotland. While a thoughtful paper, we felt that one man's view on such a topic furnished far too meagre data to serve as a basis of discussion. What is called the special or exhaustive study of some one book of Scripture yields, we fear, quite as often as otherwise, scholastic superficialism.

A business meeting was held with closed doors at three P.M.; and, as we were on the wrong side of the door, we can only record the results as unspeakable. A special value, however, attaches to the public thanksgiving service held in St. Paul's Cathedral in the evening, when the Bishop of Ripon preached from the words "What must we do that we might work the works of God?" This sermon was much spoken of, and evidently made a deep impression on the delegates who were in a position to follow it. What a power the pulpit is when adequately filled by a man of gift and grace! It has, and can have, no earthly rival.

We now come to the jubilee day of the jubilee conference—Wednesday, June 6th—the day described by Mr. Wanamaker, who presided, as "the

great day of the feast." Practically it was the great day of oratory. The chairman was oratorical, and all the speakers took after him. On this day the conference did not meet to discuss or to deliberate, far less to jangle ; no, they met to bask in the sunshine of some of the great and shining lights of both hemispheres, and, above all, to raise their "Ebenezer" in tribute to the Divine leading and blessing hitherto. Canon McCormick, of Highbury, in a manly speech expatiated on the aims of the Association, which were to create and to cement friendship, to benefit the State, and to mould character for time and eternity. Dr. Monro Gibson (Presbyterian) followed in a speech, which would have been too elaborate had it been less popular. The Y. M. C. A. had falsified the prediction, so confidently made in the time of Strauss, that Christianity would soon be played out. But to what were its enormous growth and development due ? Not to intellect. If they were to make such a claim, no one outside would grant it. Sir George Williams he regarded as a man of ability, but he did not look upon him as another Ignatius Loyola. No ; the power was of God. "Search into it with all patience, the result will be a demonstration of the presence and power of the living Christ." The proceedings culminated in Dr. Cuyler's (of Brooklyn) address, upon "One Master, One Book, One Purpose, and One Heaven-sent Power." The speaker's lips touched eloquence at every sentence as, with resounding voice, he descanted on his fourfold theme. It was no small treat to listen to one whom the chairman described as "the tallest man of America."

We have no space to recite the illuminated addresses presented to Sir George Williams, and can only glance at the jubilee celebration in the evening, which was one of the most remarkable demonstrations ever held in the Albert Hall. As seen from the side of the great organ, the spectacle of the closely packed ranks and tiers of the congregation was one not to be forgotten. Just below was the Swedish male choir ; to their right and left the ladies of Mr. William Carter's choir, forming two large squares gleaming in lustrous pink and white ; below were the speakers partially screened by palms, ferns, and flowering plants, while the vast interior was filled by an audience of 10,000 people from the floor to the topmost gallery. Music and physical exercises occupied the first hour and a quarter. The meeting opened at eight P.M. with the one hundredth psalm, to the familiar melody, "Old Hundred." Prayer followed in German, French, and English. Lord Kinnaird then rose to unveil and present to Sir George Williams a marble bust of himself, which, with an illuminated address, was given by the English National Union of Christian Associations. The presentation was made amid tumultuous cheering. Modestly, and in ejaculatory sentences, but at considerable length, Sir George acknowledged the presentation. Prince Oscar of Sweden followed with a few words of congratulation, and ended by calling on the Swedish choir to express their gratitude for the hospitality shown them by rendering the ninety-second psalm. Canon Fleming gave the next address, in which he averred that

heresy never came from workers, but always from idlers. The Hon. John Wanamaker, in a short speech, declared that in the States there was but one titled man, and he was Sir George Williams. Mme. Antoinette Sterling next sang "He Leadeth Me," and afterward said, "Dear brothers and sisters, let us have but one country—God's country; let us have but one Church—the great invisible Church; and let us love our Father, Mother, God, with all our heart and soul, and our neighbor as ourselves." The point of sensation, however, and, in our judgment, the point of *bathos*, was reached when Dr. Parker said that he had an announcement to make respecting the next jubilee. The hush for the moment was awful. But the suspense was relieved when he added that fifty years hence the Bishop of London would preach in the City Temple and the pastor of the City Temple in St. Paul's Cathedral! The obtrusion of this trifle was greeted with applause, and—can it be believed?—was seriously argued on the august ground that *the Son of Man was coming*. After this it was quite time that the gas should go out, and the limelight views should illustrate the rise and progress of the Young Men's Christian Association. The Hallelujah chorus and the benediction closed this great day. A trip to Windsor Castle and grounds, by the kind permission of the Queen, formed, on Thursday, June 7th, a fitting finale. The day was bright, all hearts were glad, and Christian fellowship reigned. The farewell meeting, held at the principal entrance to Windsor Castle at five P.M., was most impressive and touching. Both Mr. Peploe and Dr. Cuyler were much moved in uttering the farewell word, which had to be spoken, and was well voiced by those on whom the honor devolved:

"Days come and go in joy or woe;
Days go and come in endless sun.
Only the eternal day shall come, but never go;
Only the eternal tide shall never ebb, but flow.
O long eternity, my soul goes forth to thee!"

As a part of this permanent memorial of the Y. M. C. A. Jubilee, it may be well to record some leading facts.

Sir George Williams was born in Somersetshire, West England; became apprentice in a dry-goods house in Bridgewater; was early led to Christ while working in this capacity, and from the first made the conversion of young men his aim.

In 1841 removed to London, became junior assistant in the dry-goods house of Hitchcock & Co. There he began a meeting in a small dormitory on the premises. This was the very inception of the Y. M. C. A. movement. On June 6th, 1844, the first association was organized, then confined to this mercantile house. The manifest success of this initial society led to similar bands in other mercantile houses, then to a joint meeting and the organization of a general association for the metropolis. Out of so small beginnings great movements grow. A. T. P.

KOREA TO-DAY.

BY REV. H. G. UNDERWOOD, D.D., SEOUL, KOREA.

Almost a year ago it was our privilege to set before the readers of the MISSIONARY REVIEW "The To-day from Korea," and to show how plainly by providential openings and by special calls to individuals and societies God was saying to His Church, "Go work to-day" in this land; and it is our thought now to give few facts on "Korea To-day" that will set forth the present status of mission work and of affairs in general in this land.

During the last few years there has been a large increase in the force at work on this field, several of the earlier missionaries having returned from furloughs, and quite a goodly number of new recruits having arrived from time to time. The older missionaries have gotten well into harness again, and the new arrivals, having buckled down to the study of this difficult language with a right good will and the spirit of prayer and perseverance, are already beginning to take their full share in the work of upholding Christ by preaching, teaching, healing the sick, and living Christ among these benighted people. The longer we live in this land the more we see of the habits of the people, the better we become acquainted with them and their customs; the more do we realize the degrading influences of heathenism, or, rather, should we say, of depraved human nature, without any true conception of God and unhelped by the restraining influence of Christianity.

The task that is before us is stupendous if for one moment we forget that the arm of an ALMIGHTY GOD is to accomplish the work, and that we are but His heralds to proclaim His message, *knowing*, however, that *if we proclaim it faithfully His Spirit will do the work.*

If you were to ask me as to the outlook in Korea, I would say, with the old veteran, when asked a similar question, "It is as bright as the promises of God." God knows no such thing as failure. Success *must* and *will* follow the faithful preaching of His word.

First, then, as to the present status of our forces. During the past year several have been providentially called away. Mr. Fenwick, of Canada, has gone on a furlough, and as his heart and sympathies are thoroughly enlisted in Korea, he will probably return. Mr. and Mrs. Ohlinger, of the Methodist Mission, after the sudden death of their children, and Dr. and Mrs. Brown, of the Presbyterian Mission, and Mr. and Mrs. Mackay, of Australia, after prolonged sickness, have left Korea, probably not to return; and Mr. C. Johnson has changed his field to Japan. Additions, however, have been made which more than counterbalance these. The total number of workers is, then, 26 married men, 14 single men, and 18 single ladies distributed among the TWELVE TO SIXTEEN MILLIONS in this land.

Work is carried on from various centres, of which the one at Seoul is the principal. Here all the larger societies having work in Korea are represented. Here have been established schools, hospitals, dispensaries, printing-presses, churches, and chapels, and from this city medical and evangelistic trips into the interior are constantly being made. From time to time classes are gathered for theological and biblical instruction of the more intelligent and active among the Christians, who are then sent out to tell to others what they know of a Saviour's love. During the past year the opening of street chapels and the starting of out-door services has been vigorously prosecuted with a large degree of success. Daily services have been held for a good part of the year in different parts of the city, on the public highways, and in the villages around Seoul, where great crowds have heard the Gospel. At the Sunday services the street chapels have been packed Sabbath after Sabbath with attentive and, in some cases, apparently eager listeners. It has not been all plain sailing ; opposition has been met with from individuals here and there ; but it has been mainly a noisy attempt at controversy, as when, while speaking of man's sinfulness, one interrupted with the claim that he led a holy life. Following Dr. Jacob Chamberlain, I appealed to his neighbors, and overwhelmed by their jeers and laughter, he subsided, and troubled me no more that day. When, a few days later, he interrupted me again, I reminded him that Christ came to save sinners and not the righteous, and that, therefore, as he was holy, the Gospel was not for him. He was silenced at once, and though a regular attendant upon our services, has never attempted an interruption since. Among the converts of the past year has been one known as Little Yi, ignorant and illiterate, of whom it was said that he did not know enough to be a gateman, but who bids fair to be a power for God in the building up of a native church in this land. In relating his experience, he tells how, at the start, when he first heard the Gospel, he thought it was nothing but a story ; but that *God spoke to him* and told him that it was for him. Ridiculed, subject to petty persecution, classed as one daft, he still held firmly to Christ in spite of all ; and last summer, when his little baby brother lay at death's door, the doctors, sorcerers, and blind men having failed (he had told them all along they would fail), he besought them to call upon Jehovah, but they refused. The little one, according to Korean custom, was dressed in its grave clothes and laid out to die. He again asked them whether they would believe in Jehovah if He would save the little one. On their assenting, he said, "*Then He will.*" Despite the fact that the babe seemed breathing its last, and the mother and sister proclaimed that further effort was useless, as the child was already dead, calling upon them all to unite with him, he poured out his heart in prayer to the one true God, and the little one's life was saved. The paper prayers and offerings to the household gods were destroyed, and from that day the whole family have been worshippers of the one true and only God. Of Little Yi it must be said that "*he cannot but speak the things which he has*

seen and heard." He goes everywhere preaching the Gospel and calling upon men to repent. He never hesitates to openly rebuke sin, and his very impetuosity and earnestness has often aroused animosity and won for him stones and blows. This, however, cannot stop him. Armed with packages of leaflets and tracts, he went down one afternoon to the "Big East Gate," where he knew there would be a crowd. Faithfully he preached; his voice gave no uncertain sound; and soon stones and blows fell thick and fast. Finally, hatless, sore wounded, his tracts torn to pieces and scattered to the winds, he was sent off with the injunction not to return. Bright and early next morning, with a new batch of tracts, he was found at the same place, with undaunted zeal proclaiming his steadfast faith in Christ.

The younger missionaries have been going heart and soul into evangelistic work, notably Messrs. Noble and Moore. Impatient of the necessary delay for the acquirement of the language, they have thrown themselves from the first enthusiastically into the work of preaching Christ, however lamely or stammeringly, utterly indifferent to the smiles called up by their broken Korean, thereby gaining with every effort new facility in speech and winning souls to Christ. Mr. Moore makes daily trips to the suburbs, walking from village to village, and by his loving spirit (I have seen him put his arms around a drunkard) is dissipating prejudice and winning a way for the Gospel.

Medical work has been carried on by both men and women physicians in the Methodist Episcopal, the two Presbyterian, and the Church of England missions both in and around the city with increasing popularity. The Presbyterian mission is to be congratulated in the accession to its medical force of Dr. O. R. Avison, of Toronto, a man of long and wide experience, who gave up his position as professor and lecturer in the Toronto University Medical College, and his large and lucrative practice, to come out, with his family of three little children, to use all his talents and experience solely in the cause of Christ in medical mission work in Korea. The fact that he, a Canadian and a Methodist, was appointed by an American Presbyterian board without being asked one question as to his "theological opinions;" on the contrary, being told that they did not want to make a Presbyterian of him, gives the direct denial to the statement of one of your correspondents from Tokyo, Japan, that the first question of the *boards* is not as to fitness for work, but as to theological belief. As to the plans of other regular boards I know not, but as to the Presbyterian Board at the north, the first question is not, "Are you a Calvinist?" but concerns simply and solely a man's fitness for the work of preaching Christ.

One of the features of the past year has been the opening of *The Shelter*, a hospital for the numberless outcast Korean sick. It is a custom quite common in Korea to turn out of doors men, women, and children when they become seriously sick, and more especially when attacked by the—to the Korean—much-dreaded "Yaim-pyung," a species of typhus fever,

resulting fatally in most cases among the Koreans. These poor creatures, turned out of house and home, seek the protection of rude huts made of a few sticks covered with straw mats or sacking, and dependent for sustenance solely upon the charity of passers by, or what their friends can collect by begging ; with absolutely no medical treatment, they are left to live or die, humanely speaking, according to the strength of their constitutions and the severity of the attack.

Returning to America in 1891 with the full intention of making the raising of funds for a hospital for these outcasts the main work of my visit home, I was led to put this aside, and to present simply the cause of Korea and missions in general. However, entirely unsolicited except of the Lord, the means were placed at my disposal. Early in the year a beautiful hill-side, with a small house, were purchased, and before we had time even to make any of the necessary repairs, applicants came crowding in. Here these poor people are taken in, provided with shelter, if they have no means, with nourishing food, and with good medical attendance. Up to the present date no patient has died of the much dreaded native fever, and we believe that God will use this institution for the healing of soul as well as body. A dispensary in connection with this in the main street is now in process of erection, and a chapel alongside will be built as soon as the funds are forthcoming. The institution is entirely undenominational, dependent upon no board ; but we believe that the Lord, who sent the funds to start it, will also provide the means for carrying it on.

For the past two or three years the Methodist and Presbyterian missions have been planning for the opening of the large city of Pyeng Yang, in the north, as a mission station, Mr. Moffett, of the Presbyterian mission, and Dr. and Mrs. Hall, of the Methodist mission, being appointed to that work. Quietly they have for some time past been pushing the work, winning their way to the hearts of the people. But " the worst city in Korea" cannot be won for Christ without a struggle. The evil one will not quietly allow the Gospel of the living Christ to gain a foothold ; and early this spring the storm broke. Mr. Moffett was temporarily away at the capital. Dr. and Mrs. Hall (both M.D.'s), with their little babe, were the only foreigners in the city. Without any warning an order was issued one night for the arrest of all the native Christians and of all Koreans in foreign employ. Dr. Hall's own house servants were arrested and thrown into jail. The doctor and his wife were ordered out of the city, and the governor positively refused to give them any protection. Mere arrest in Korea is no small thing. It means beating for hours for the sake of extortion, jeers, taunts, indignities of all kinds. To the innocent and guilty these are alike meted out, according to the avarice and caprice of the police, the brutal jailers, and the inhuman professional " beaters."

On the night when the order was issued, Mr. Choi, a man who has become a marked follower of Christ, in that whereas before he was a drunkard, libertine, and gambler, who gave way to all his worst passions, he is

now a new man and lives a changed life, was arrested and brought before the local magistrate and asked why he had given up the religion of his fathers and degraded himself by professing this vile religion. He replied that he was not degraded ; that his life before and after finding Christ was well known to them all, and that it was the power of this new religion that enabled him to lead the life he was now living. With a few threats, and a strict injunction to have no more to do with the foreigners and their religion, he was released.

On that night the regular prayer-meeting was held, and he went straight from the magistrate there and told of all that had passed. They read and talked one with another of our Lord's words : "*Be not afraid of them which kill the body, and after that have no more that they can do,*" and strengthened and comforted one another with such words. After prayer to God for help, they retired for the night. Before daybreak constables arrived, and after taunting, insulting, and beating all whom they found, and demanding large sums of money, they bound them with the red cord, the sign of a capital offence, marched them through the streets and threw them into jail, and soon had them fast in the stocks.

Similar arrests had also been made on Dr. Hall's premises ; and, early in the morning, leaving his wife and baby alone, he went to the telegraph office and sent word to the capital of the state of affairs, and the matter was at once placed in the hands of the foreign representatives and laid before the throne of God in united prayer by the whole missionary body. In the mean time, the poor brethren in Pyeng Yang were suffering most severely. After cruel beatings with clubs they were placed in the death cell and finally carried before the magistrate, who demanded, on pain of death, that they should curse God, renounce Christianity, and promise to have no more to do with foreigners. As the blows fell hard and fast, amid the taunts of the bystanders, with life almost crushed out by famine, exhaustion, pain, and terror, the trial was indeed hard ; but God was with them, and though one or two of the Christians did, after long resistance, finally promise, under this severe mental strain, to have nothing to do with the foreigners, not one cursed God. The two prisoners who did curse God were simply employés of foreigners for secular work, and not professing Christians. The pressure brought to bear by the British and United States governments at last secured the release of the men. Before this, however, Mr. Moffett and Mr. Mackenzie returned to Pyeng Yang, travelling night and day, and Dr. Scranton soon followed.

At present all is again quiet. Dr. and Mrs. Hall courageously adhered to their rights and their duty and refused to leave the house, claiming their right to occupy it regardless of the will of the governor—rights which, according to the treaty, are ours, from the fact that the Korean Government has already allowed Japanese and Chinese and an American merchant to own property, and some of them to reside in this city. The position of foreigners in Pyeng Yang and of native Christians is still unsettled. We

believe that this persecution will redound to God's glory, and it behooves all Christians to pray that He who rules the nations of the world, and can control the hearts of all men, will so overrule those in authority in this land that, whether by persecution and trial, or by governmental favor and peace, His name may be glorified and His cause magnified. The people in the main are still ready and willing and glad to hear us ; it is a few of the officials who oppose. Let us praise God that the light is already breaking, and let us all at home and abroad pray most earnestly :

1. That the missionaries now in the field may all be filled with the power of the Holy Spirit that they may be *God men.*
2. That the native Church may grow daily in faith and in numbers.
3. That God will send more laborers into the field.

HAVE CHRISTIAN MISSIONS FAILED IN INDIA?

BY REV. E. M. WHERRY, D.D., CHICAGO.

Once or twice each year the Christian public is assured that Christian missions are a failure. Sometimes this news comes to us from some officer of the army or navy, who has reported the result of his observations in some seaport town of Japan or China. At other times this dispiriting news is brought to us by some traveller who, having spent a few months in the East, is enabled to contradict all the reports of the world's missionaries, and even to belie the statements of many Christian laymen who have spent their lives in various secular callings on mission ground. Once in a while some " intelligent native" of the Orient, a Japanese Buddhist priest, a Syrian adventurer, a Hindu with a high-sounding title, or, mayhap, a Zulu chieftain finds his way to our shores, only to discourage us with his positive assertion that our missionaries are accomplishing nothing, and that we are wasting our money in a vain attempt to do the impossible.

Quite recently we have had among us a number of Hindus, who posed in gorgeous robes as representatives of the various religions of India. They were entertained in Christian homes and welcomed on the platform of the Parliament of Religions by a Christian public. They were everywhere received with a kindness and courtesy unknown to them before. Some of these gentlemen have been moved to improve the opportunity to enlighten us upon the subject of foreign missions in India. Some have appeared as lecturers, posing as scions of royalty before a credulous people ; others have received access to the columns of our newspapers and reviews. An article in the *Forum* for April, from the pen of Mr. Virchand R. Gandhi, is before us, entitled " Why Christian Missions have Failed in India."

The writer of this article does not exhibit any antipathy toward the missionaries which he does not show toward all European beef-eaters and cow-killers. Indeed, he speaks kindly of their efforts to educate the masses, and he gives special praise to them for making known to the Western world the languages and literature of the East. He is, however, apparently assured in his own mind that, however zealous their endeavors, their labor has been in vain and their mission a failure.

He tells us that "not a single true Aryan has been converted in these three or four hundred years;" that "when the missionaries found they had failed . . . most of them abandoned their efforts and betook themselves to a more laudable undertaking, the education of the masses." Of this education this writer asserts that "it produces sceptics and agnostics by the thousand, but never a Christian." He ends his article with the assertion that the labor of Christian missionaries is wasted labor; and yet this learned Jain, this delegate to the Parliament of Religions, has not given us one single iota of proof for his statements. He has not cited one single fact nor quoted a solitary authority. He speaks, as it were, *ex cathedra*, and seems to expect a credulous American public to accept his dictum without question! A Brahmin Christian friend of the writer, after having twice visited America, was asked what he thought of the American people. He promptly replied by saying, "The most gullible people under heaven." The fact that many intelligent Christians have had their faith in foreign missions shaken by such writings as these under notice seems to justify the opinion of my friend. Perhaps it is fair to these sceptical Christians to say they never had much faith in missions.

To return to Mr. Gandhi and his article, let us examine the reasons given for the alleged failure of India missions; and, first, we are told that *the very idea of converting a Hindu to Christianity is absurd;* we are told that "the radical differences between the Christian and Aryan religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-sufficing nature of Hindu philosophy, how the simplest mind can have its cravings satisfied, how the intellectual giant can accept their reasonings; and they do not wonder that Christianity, with its narrow and intolerant dogmas, makes such little progress among the Hindus." Christianity holds to the doctrine of "an extra-cosmic Creator standing aloof from His creation." It teaches a doctrine of fear, so that the hope of salvation from the anger and wrath of this Supreme Being rests upon "fulfilling His commandments," while "to people unaccustomed to religious and philosophical thoughts, they may appear as fostering the idea of love and brotherhood," it is really a religion "devoid of humane practices." On the other hand, "the Hindu philosophy" and religion, based upon the Vedas, is filled with "the idea of one God of nature, . . . a permanent essence underlying the whole universe, material and spiritual, of which the various forces of nature are merely manifestations." These teach men "the essential identity and oneness of

the intelligent cosmos." These teach men to "look with equal love upon a Brahmin full of learning and righteousness, upon a Chandala (the lowest of castes), a cow, an elephant, or a dog." "The philosophy of the absolute does not respect caste or creed, color or country, sex or society. It is the religion of pure and absolute love to all from the tiniest animalcule to the biggest man." Of course it would be absurd for an enlightened Hindu to abjure such a religion—or rather philosophy—in order to accept the narrow faith of the Christian, with his personal God and Supreme Ruler. Of course it is absurd for the blind to say they see.

This writer reveals what is true of almost all non-Christian Hindu writers, that he fails to grasp the Christian's thought of God or the Christian plan of salvation. He admits that the Christian doctrine is good so far as it goes, but he is offended because Christians decline to recognize the cow, the elephant, and the dog as brethren, and because they insist upon seeing a difference between the spirit of "the animalcule" and "the biggest man." The Fatherhood of God, in which the Christian glories, is not sufficiently comprehensive to suit the Hindu. The Christian's God is too personal and therefore limited by certain attributes, and these "human attributes," to be ever acceptable to India's people of philosophic mind.

Mr. Gandhi, however, insists that India's philosophy has taught its wisdom to all ancient nationalities. He says: "The ancient kingdoms of Chaldea, Assyria, Egypt, Greece, and Rome had accepted the spiritualistic philosophy as found in the Vedas, Upanishads, and the Yoga system." And yet these ancient philosophic peoples, according to Mr. Gandhi, early in the Christian era accepted of Christianity. "Christianity," he says, "spread in the Roman Empire, and mingling itself with the older religious sentiments of Egypt and Greece, it spread through Roman influence in the whole of Europe."

It would appear, therefore, that ancient Christianity triumphed over the philosophy of Greece and Rome, notwithstanding that that philosophy was borrowed from India. Moreover, this Christianity had the genius of "mingling itself" with this philosophic system, and if it has done so, how comes it to be so very unsuited to the mind of philosophic India? Does not its doctrine of the immanence of the Divine in the universe seem to fit into the thought of God as "a permanent essence underlying the universe"? Does not the incarnation of God in Jesus Christ fill the want of India with its doctrine of Avatars? Does not its doctrine of sacrifice compliment the doctrine of sacrifice everywhere present in the Vedas, not to mention many rites of the Brahminical religion of the present day?

So much for the theory of Hinduism. Now for a few facts in rebuttal of the assertion that no real Aryan has been converted to Christianity. A statement like this coming from a man of Mr. Gandhi's intelligence fills us with amazement. Surely Mr. Gandhi sat on the platform of the Parliament of Religions and heard the clear testimony of Miss Jeanie Serabjé,

as to her Christian faith and that of her father, who suffered the loss of all things for Christ's sake? It is hardly possible that he should not know of the Rev. Narayan Sheshádri, the Rev. Appoji Bapoji, the Rev. Nehemiah Goreh, Rev. V. Karmarkar, and other distinguished Brahmin converts to Christianity, many of whom live in Mr. Gandhi's native city. Of the hundreds of mission stations in India, there is not one without its converts from the noble or Aryan race. We have not mentioned the many converts from Islam, which claims sixty millions of India's people. We have passed by the hundreds of thousands of converts to Christianity from the low-caste races of India. Although these are not "true Aryans," they nevertheless witness to the success of India missions.

The only other reason given by Mr. Gandhi for the "failure of missions" in India is that of the conduct of Christians. "The conduct of the early Christians in India," says he, "was anything but holy; . . . nor was the conduct of the officials of the East India Company exemplary." Some of these were "a disgrace to their nation and their religion." Still "they were, after all, the pioneers of Christianity in India." Now, so far as the inconsistency of European nominal Christians is concerned, we will not dispute with Mr. Gandhi. Undoubtedly such men always have been, are now, and always will be a stumbling-stone to many; but Mr. Gandhi knows that they do not represent the conduct of real Christians. He says: "Well may their brothers disclaim any connection with them and denounce them as defiers of religion."

But the conduct of Christians and even of Christian missionaries, according to this writer, is on another account reprehensible and even abominable. These Christians are "meat-eaters and wine-bibbers." They are "representatives of nations who fatten and kill for selfish gratification millions of hogs and steers a day! That these missionaries should preach humanity to an already humane community is beyond the comprehension of the Indian mind!"

Here is a real stumbling-block. Cow-killing and beef-eating are to the Aryan race of India as cannibalism to the Christian. Perhaps the missionaries should abstain from meat for the sake of the weak brother for whom Christ died. Many missionaries have done so. Some do so now. As Mr. Gandhi says, Christianity does not *require* a man to eat flesh. Thousands of Hindus have become Christians who have never eaten cow's flesh. None are urged to do so; hence this objection to the religion of Christ has less weight than it has been credited with, and cannot account for the failure of missions, if failure there be.

Mr. Gandhi is distressed by the rapid growth of materialistic thought in India. He admits that "university education in India is so thoroughly materialistic and so mercilessly iconoclastic, that it shatters not only the idols of superstition, so called, of the Hindu, but so affects the mind that it cannot receive any religion at all."

There is something pathetic in these words of Mr. Gandhi. He voices

the thought of orthodox Hindus of every name and creed. From his standpoint the outlook is gloomy indeed. Educated India has lost faith in the pantheism of the orthodox creed. The spiritualism of Brahminism, Jainism, and Buddhism is fast losing its hold on those educated in government and mission schools and colleges. With from fifteen to twenty thousand youth going up annually to the university entrance examinations, with the country flooded with the literature of Western science and religion, with the daily and weekly newspaper and monthly magazine everywhere read, is it any wonder orthodox Hinduism should be troubled? Instead, however, of this being a reason for the failure of missions, *this result is largely due to Christian influence and missionary effort.* Reforms have everywhere been inaugurated. The cruel practices of the suttee, of child marriage, of infanticide, of the treatment of widows, of self-torture and suicide of religious devotees in the Ganges or under the wheels of Jagarnath's car, are deprecated and repudiated by multitudes in India to-day. Religious reforms like those of the Brahmo Somaj, the Arya Somaj, the Prarthna Somaj, etc., espoused by scores of thousands of educated Hindus ARE ALL MONOTHEISTIC in character. India is turning away from the "impersonal essence" to a personal God, a prayer-hearing God, and many who have not espoused Christianity have learned to reverence the pure and holy Christ of the Gospels. With a Protestant church numbering six hundred thousand members, with adherents enough to make a million souls; with one million Roman Catholic Christians, besides many thousand Syrian and European Christians resident in India; with a force of eight hundred European and three thousand native preachers and teachers; with schools and colleges for boys and girls containing over three hundred thousand pupils; with half a score of Bible and tract societies publishing millions of pages of Christian books; with the trend of India's thought in monotheistic channels, it is hardly true that Christian missions have failed in India.

TIME AS A FACTOR IN CHRISTIAN MISSIONS.

BY REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

II.

It is not our purpose to discuss the various difficulties which must be overcome in the evangelization of the world. If it were so, we should lay stress upon the numbers and the solidarity of the non-Christian races, and the antiquity of their religious systems, their intense and often bigoted conservatism, and especially upon the fact that the behavior of so-called Christian nations in international relations has furnished and still furnishes one of the strongest arguments against the religion which those nations

profess and teach. Passing these considerations as too obvious to require elaboration, let us pause for a moment to contemplate a fact which is at a distance much less conspicuous, and which without attentive consideration cannot be understood. It may be called *moral inertia.* This is the condition of multitudes in lands nominally Christian, and it is this fact which imparts to work among them its most serious difficulties. In such lands the term connotes a class of men who seem to be impervious to religious truth and whom we rightly call Gospel-hardened. The old New England theologians had an expression of their own for this condition ; and in a volume of sermons by Dr. Tyler, of Hartford, may be found one on "The Sinfulness of Stupidity." The backslidings of professed Christians and the "stupidity" of the impenitent form the greatest obstacles to the triumphal march of Christianity in Christian lands.

But in a country like China the "moral inertia" of the most intelligent of the population is a condition altogether different from anything to be found in a Christian land. God has been forgotten for so many ages that the very capacity to conceive of such a being appears in many cases to be almost wanting. Your doctrine, we are told, is "more true" than ours, the conception of mutually exclusive contradictories being wholly lacking. A thorough Confucianist, although he had heard Christianity explained many times by a native scholar who had taken a literary degree, was unable to keep in mind even the outlines of the new teaching, so that his Christian acquaintance at length bestowed upon him the nickname of "the expert forgetter." His was a typical case. To him Christianity was nothing more than an abstraction, a technicality of no practical importance. Such persons find the same difficulty in an intelligent comprehension of its inner substance, which some of us do in recollecting and comprehending the technical terms which have recently come into vogue with the introduction of electricity. And just as most of us feel no call to study into the theory of electricity or to learn for ourselves its practical applications, so the Confucianist cannot see that there is any reason for his troubling himself to acquire the principles of what he often styles "a commonplace ceremonial." Indeed, nearly every one of the various kinds of "Bias" enumerated by Mr. Spencer, in his "Study of Sociology," operate to keep the Confucianist from meddling with Christianity at all. Against it are arrayed the Bias of Education, the Bias of Class, the Bias of Politics, the Bias of Patriotism, and the Bias of Theology. For it there is—nothing. Against it are the Desires of Happiness, of Knowledge, of Power, of Possession, of Society, and of Esteem. For it there is—nothing. Heredity, Education, and Environment are a threefold cord not easily broken, and by this cord he is held to his past as with hooks of steel.

There are thousands, even in Christian lands, who say they "believe" in Christianity, who yet will not take a step in the direction of its duties. "At present," said Sancho Panza, when Don Quixote urged him to complete the penance of three thousand lashes by which he was to secure the

disenchantment of Dulcinea del Toboso, and her elevation from a lowly estate to wealth and grandeur, "at present I am not in the humor. I promise to flog and flay myself as soon as ever I feel so inclined."

Cognition does not lead to action. In order to accomplish this, it is necessary to excite favorable emotions to act as adjuncts. But in the introduction of Christianity among heathen no task is more difficult.

The Scotch parson who is reported to have taken the woman of his choice for a walk, and in passing the family graveyard to have turned to her with the question, "Wad ye like to be buried there, Jeannie?" is a type of what we must often appear when we seek to woo men to embrace a foreign, a despised, and a rigid system of faith. "Do you wish to be criticised, ridiculed, hated, cast out of your family and clan, and to lose all that other men esteem of value? Then come with us, and we will do you the maximum of harm and the minimum of good."

A New Hampshire college student who was acting as a book-agent tried to get subscriptions among the workmen in a marble quarry, and was answered in French by the first man whom he encountered, in Italian by the second, and in German by the third. Neither of them understood what the young man said, nor would have taken the book if the question had been apprehended. It is not otherwise in preaching the Gospel to the heathen of any race. Our very dialect is unintelligible. In Chinese the same word is used both for venial offences against propriety, for crime, and for punishment. We have known a crowd gathered to listen to a foreign missionary rapidly dispersed by his announcement to his auditors that they were "sinners" (criminals), upon which, taking him for a deputy from the provincial capital to make inquisitions and arrests, they all fled, except one bolder than the rest, who stoutly defended himself against such slanders.

Theoretically, no doubt, it appears perfectly feasible by repeated explanations to make the elementary truths of Christianity comprehensible to any mind in its normal condition, for God hath not left Himself without witness in the hearts of men. But the time required for this comprehension is not to be measured by hours, but rather by months. We have heard an intelligent man who had been staying in a hospital for two weeks, daily listening to pointed and conversational explanations of the most primary truths of Christianity, when at the end of that time he was asked if man could see God, replied, "Certainly;" and being pressed to say when and how, he pointed to a cloud, with the remark, "That is God, is it not?"

Polytheism, pantheism, and atheism are the common constituents of the "broth of besotment" in which the mind of the Chinese has for ages been steeped, and with which for ages it has been saturated. The result is the apparent effacement of the spiritual faculty, as the inscription on an ancient coin has been rusted away beyond recognition or worn off by mere attrition. From a spiritual point of view, the Chinese have become eye-

less fish in a Mammoth Cave, too often only a slight and superficial cicatrix remaining to mark the spot where spiritual vision might have given illumination. To a nation of thorough-going materialists all talk of bliss in a future life, with nothing appreciable to hope for in the present, appears like a check drawn upon the pot of gold at the end of the rainbow. They think of Christianity as the newsboy did of life insurance, which he said was a plan to keep a man poor as long as he lived, so that he could be rich after he was dead.

One of those newspaper paragraphs which float about on every breeze has recently declared, we know not with what grounds, that "ten millions of grip microbes can live in half a cubic inch of space, and are so hardy that it is believed they exist very comfortably in a solution of ninety per cent of carbolic acid." Of the "grip microbe" we make no affirmation; but that this is a substantially correct account of the "microbe" of heathenism we have not the least doubt, as witness, for example, the first epistle of Paul to the Corinthians.

An experiment was once tried to test the rock in one part of the Rammelsburg Mine, in the Hartz Mountains. A man was directed to bore for a blast. After working assiduously for eighty-eight hours, in periods of eight hours each, *he had only reached the depth of four inches, but had worn out one hundred and twenty-six borers, and dulled two hundred and twenty-seven others!* Heathenism is a rock harder than any which encases copper. It can be excavated only with Divine implements kept sharp at the forge of a heavenly fire.

Spiritual faculty once lost is not easily regained. A lad once saw a party of workmen riveting a steamboat boiler, with deafening reverberations at every blow. Wondering how the man who held the inside hammer could bear such a concussion upon his tympanum, the lad waited until the man came out, and then asked him, but got no reply. At last, when the question had been repeated two or three times, another workman remarked, "Oh, it is of no use to talk to him; *he has been stone deaf these twenty years!*"

In one of Professor Raymond's interesting tales there is a story of two mountaineers in the wild West, who made a bet as to the capacity of the ice in their respective canyons to resist the sun's rays. One of them claimed that a piece of ice of ten pounds' weight from his region would be longer in melting than any ten pounds which the other man could pit against it. This seemed so unlikely that much excitement ensued when the trial was made, and the two pieces of equal weight were placed side by side. But when one of them was wholly melted there was a large chunk of the other still as unsubdued as ever. Upon which the challenger remarked in triumph, "I tell ye, boys, the ice where I live is *cold!*" All heathenism is "cold," but some of it is colder, weight for weight, than other varieties, and some will take a long time to melt, however hot the sun to which it is exposed.

The combined effect of the various characteristics of heathenism which have been named, as well as of others which cannot be specified, is to make a dense jungle of obstructions through which Christianity must gradually cut its way, little by little. Heathenism is like that mighty dam of logs in the Red River, extending for many miles above Shreveport, La., having for ages blocked that stream. Many futile efforts had been made to remove it; but it was not till 1873 that the enterprising Lieutenant Woodruff succeeded in cutting a channel through it. No one can say how it came to be there. Its complications are past following out; trees, logs, and brushwood in one mighty tangle, but its existence was an absolute bar to navigation till a way had been forced through it. It is impossible to overrate the opposition which heathenism offers to the Gospel. It is impossible to exaggerate the actual hostility of the heart of man to a revelation from heaven, with its challenge to immediate repentance. We have sometimes seen a dog in a Chinese inn yard licking an empty tin which lately contained preserved meat. Would it be possible to capture that dog, and by a process of explanation force him to comprehend the history of the contents of the tin before a little of it reached his mouth? Can he be made to understand who Mr. Armour is, and the nature of his slaughter yards and packing-houses? Can he easily learn *anything* beyond what he already knows—that licking the tin is a relatively agreeable experience, and being beaten for it a relatively disagreeable one? Not less difficult is it to convey to some human souls, but by no means to all, a conception of the distant heaven whence those souls are said to have come and of the God who sent them.

To many readers this will doubtless appear to be but the wildest caricature of the truth, and it must be admitted that the analogy is inexact. *The statement is too weak for the facts*, which are, after all, best depicted in the words of the apostle where he speaks of mankind as being "*dead in trespasses and sins.*" Only the Divine breath can rouse the dead.

We live in an age of "push" and "dash," when it is the fashion to attempt great enterprises with a limit fixed beyond which they are not to be delayed. There is great temptation to set about the evangelization of heathen lands in this "around-the-world-in-eighty-days" spirit, and the result must be inevitable disappointment. "They say," remarks Emerson in one of his lectures, "that by electro-magnetism your salad shall be grown from the seed while your fowl is roasting for dinner; it is a symbol of our modern aims and endeavors, of our condensation and acceleration of objects; but nothing is gained; nature cannot be cheated; man's life is but seventy salads long, grow them swift or grow them slow."

For enthusiasm in the work of missions we have the highest respect. The motto of Carey, the pioneer missionary, was an inspired one: "Expect great things from God; attempt great things for God." Without this spirit nothing ever has been done or ever can be done. As far as it has gone, the missionary enterprise, taken as a whole, is a great success;

and it is its own best answer to its critics. Among the first generation of native Christians in China, especially among the preachers, there has undoubtedly been a great mortality as regards their religious life ; but so it was among the twelve apostles among the churches which they planted, and in all churches in all ages since. Some fall away, multitudes misunderstand the true nature of the faith which they have accepted, and depart from it. But so they do in Christian lands against incomparably greater light. Let us not complain of the "comparative failure" of missions in China, or in any land, when we consider the trifling aggregate additions made to our own home churches. It has been shown by statistics that the average additions to the Presbyterian churches of the United States for four years (from 1885–89) was three and nine-tenths per cent ; for the Methodist Episcopal churches for four years (1883–87) three and three-tenths per cent ; for the American Baptist churches for the same four years, three and one-tenth per cent ; and for the congregational churches for ten years (1879–89) two and one-tenth per cent. That all these figures are accurate is not claimed, but they are probably approximately so. If they mean anything, they mean that there is before the churches of the United States a great work to be done in their own land, and it certainly ought to suggest by comparison that there is a much greater task before them in lands which are non-Christian.

The Spirit of God is promised to the Church in all ages ; and this promise is in every age redeemed. Among converts from heathenism in China, as in other lands, have been some of the brightest ornaments of the Church. They have come through temptations and trials which we cannot comprehend, and against which there is no certainty that we should have been proof. The greatest stress ought to be laid upon this fact, for it is a vital one. At the same time, it is essential to bear in mind that such cases are altogether exceptional. The bulk of the converts from heathenism cannot rise at once to a height of Christian living, but must grow to it, as all neophytes do and have ever done. It is no disparagement of the Word or of the promises of God to make this affirmation, for, as already remarked, it is made by our Lord Himself many times and in many ways ; and it is confirmed, in our view, by all the history of the Church universal and also by the laws of psychology. Given a Divine revelation, and the promise of the supernatural aid of the holy Spirit, *the most essential requisite in the evangelization of the race, or of any part of it, is time.*

The present generation of native Christians may be and may do much, but their children will obviously be able to be and to do yet more. There is a vast difference between coming into Christianity from the gross darkness of heathenism and a coming into it under Christian parents and through early associations. There is much more hope of a generation that has been altogether cut loose from idolatry before any of its members came

to a conscious existence than from a generation which is steeped in the carbonic acid gas of heathen practices.

The children of the Christian children will be in a still more favorable position, for by that time heredity, education, and environment, all of which now tend to strangle a convert before he can bear any fruit at all, will have been transferred to the side of Christianity.

When this third generation shall have come, then will the real effect of Christianity in any land first be seen. Then only will Christianity be able to achieve all that it can hope to achieve at all. Distinguished successes it may and must have long before that time ; but these successes are as nothing to what will follow. By that time the mountains will have been levelled, the valleys will have been filled up, and the kingdom of God will have come in a way and to a degree which our present feeble faith cannot grasp. There is a profound significance in what is said in Scripture of the "third and fourth generation," and in the frequent allusions to "children's children." *Within a period shorter than these words imply, in our view Christianity has no adequate opportunity to show what it is or what it can do.*

That these ideas, so opposed to much of the current teaching in regard to the propagation of Christianity, will meet with general acceptance, we do not expect. What we do expect may be indicated by a reminiscence of the Civil War. When the fleet of Admiral Farragut was entering Mobile Bay one of the captains sent a man forward to throw the sounding line, for the water was becoming alarmingly shallow. "Twelve feet!" "Eleven feet and a half!" "Ten feet!" "Nine and a half!" were the calls which reached the ear of the sturdy old admiral. "*Call in that man,*" he shouted to the captain ; "*he makes me nervous.*"

Two different objections are likely to be made to these positions. First, that they render missionary work altogether too easy. If the *most important results* of what we are now doing in heathen lands are not to be realized until the third generation, why need we work so hard toiling all night to catch comparatively little ?

To this it is to be replied that for the results of our labors we are not responsible, only for doing the work itself. Provided we do our duty, whether God chooses to use a single generation or a thousand, is no affair of ours. That duty, as has been often pointed out, is unquestionably in the direction of greatly enlarged efforts. So far is such a view as we have taken from making missionary work easy that it greatly increases our sense of its importance by showing that it is essential that the foundations be laid deeply and well, for the superstructure is to be long in building. Pioneers in missionary work are the sappers and miners of the army of the Lord preparing the way for the advance of His triumphant host. Those who are in the forefront of the battle will some of them resemble those Russians at the siege of Schweidnitz, who fell in such enormous numbers that their dead bodies filled up the ditch, and over their corpses

the rear ranks marched to victory. We are engineers laying deep the caissons of Brooklyn Bridges, over which at some future time nations and races are to enter into a land of promise. We are driving into deep morasses piles upon which will eventually rise cities which shall be populous in the kingdom of God, though we may never see the day. So far is this from being an easy task that it is perhaps the most difficult to which men can be called, and it requires all the grace which even the promises of God offer.

But, on the other hand, it may be objected that the view here presented is much too discouraging ; that upon these terms no missionaries can be recruited ; and that if ultimate success is still so distant it will be difficult to get the home churches to carry on the work already begun. To this we reply that we are "confronted with a condition and not with a theory." Here are the facts, what shall we do about them ? That the Church is easily discouraged, despite its grand opportunities, may be and probably is but too true, but she has no occasion to be so, and would not be so if, in the might which God supplies, she arose to do the work to which God has set her. But to suppose that the Church will neglect the work abroad because she finds it harder than was expected is to do great injustice to the Church. The more the greatness of the enterprise is apprehended the more energy will be put forth. It was not till the North became convinced that the suppression of the military force of the Confederacy was a gigantic task that the North was fully aroused and all its strength exerted. It is now clearly perceived that the wisest patriots were those who expected and prepared for many years of conflict, and not those who indited and echoed the "On to Richmond" articles of the impatient press.

The future work of the evangelization of the race will be mainly done by those who are still young. To believe that they will refuse to enlist because the labor is severe, and because there is no discharge in that war, is to do violence not only to all Church history, but to the history of civilization as well. It is the hard tasks which call out the undaunted spirits. The quests of the sources of the Nile, of Arctic passages, of the secrets of heaven and earth, are stimulating in proportion to their difficulty.

Two things the Church imperatively needs : a full knowledge of the facts about the work of missions, and a baptism of the Spirit of God. Much has been already accomplished, but far more remains to be done. "I have written to you, young men, because ye are strong." Who will volunteer for the Lord's work, fulfilling His last commission to go abroad into all the earth and preach the Gospel to the whole creation ?

THE NEED OF THE NATIONS.

BY GEORGE D. DOWKONTT, M.D.

What is the one great need of the nations? Doubtless the Gospel; but the Gospel as Christ, its founder, preached it, not by *words* only, but by works only. "If ye believe not My *words*, believe the works," said He.

In reading the life of the Son of God, as set forth in the Gospels, one is impressed with the fact of the Saviour's care for the whole being of man, *body* and *soul*. He was anointed to "preach the Gospel to the poor," but also to "give sight to the blind," etc., and true to His divine character and commission, "He went about *doing* good;" the result being that "great multitudes followed Him," and "He healed them all." He also sent out eighty-two men, and each and all of them were to "heal the sick" and "preach the Gospel." He told His hearers of the "place" He was going to prepare for their *future* enjoyment; but He also pointed to the lilies, the sparrows, and the very hairs of their heads, to illustrate His Father's care for their perishing *bodies* in the here and now, and asked, "Are ye not much better than they?"

What a lesson, too, was and is conveyed in the case of the Good Samaritan, the priest and Levite, and the wounded man who "fell among thieves"! The priest and Levite so occupied with the *spiritual* needs of *men* as to "pass by on the other side" the wounded *man!* Strange to say, although He told the story of the Good Samaritan, and bade those not possessed of miraculous power to do as He did by using *what they had*, the Church of Christ has largely lost sight of that fact.

And yet the lesson has been before the Church repeatedly, as in the experience of Dr. John Thomas, Dr. Carey's predecessor and co-worker in India, Dr. Peter Parker in China, Dr. David Livingston in Africa, as well as many more.

It is a matter for encouragement, however, that to-day the Church is opening her eyes to these things, and that, instead of only forty medical missionaries the world over forty years ago, there are now some four hundred, eighty of whom are women.

And yet it may well be asked concerning them, "What are these among so many?" The working force is not more than three hundred and fifty among one thousand millions or more—an average of *one* to *three millions*—whereas in the United States there are over one hundred and twenty thousand physicians to sixty-five millions, or *one* to every *five* or *six hundred.*

We have our almshouses, hospitals, and lunatic asylums, but such places are not to be found in heathendom. In all China up to the present time not a single lunatic asylum exists, even as a Christian beneficence. Chained as dogs to a kennel, buried alive, or tortured is the lot of lunatics there. But some may ask, "What need is there for *medi-* missiona-

ries ; have the heathen no doctors of their own ?" Indeed they have doctors of a kind. " The dark places of the earth," though, are still " the habitations of cruelty," and of such cruelty as may scarcely be mentioned, much less appear in print. Think of the amputation of a limb by means of a chopper, and the stump thrust into boiling pitch to stop the bleeding, and that all *without ether or chloroform !* Yet this is being done in Arabia. Think of a child's hand being cut off her body to make a broth for a dying parent ! Yet this is done in Korea. Think of women, after maternity, being literally roasted for days before a fire, until, as one lady missionary in Siam testified, " this woman's body looks like roasted pork." Think, again, of the witch doctor in Africa, who does not attempt to cure disease, but only to find out who caused it, and then tortures that one in a variety of ways—by slow roasting for forty hours ; by being cut in pieces while yet alive and fed to fishes ; or " staked out" on the ground near ferocious animals or ants, who eat the flesh off the body, but not too quickly, life generally lasting for forty-eight hours ! Yes, they have *doctors* indeed—doctors with a vengeance ! So thousands, yes, millions, perish year by year. Think of the poor creatures in China rubbing images of mules or other animals into holes, as they seek in vain to get relief from their pains by applying the affected part of the body to the corresponding part of the animal in the market place.

Think of a so-called " doctor" in India rubbing the ends of the broken bones in a poor girl's leg daily to effect a cure ! Of a man in North Africa, suffering from rheumatism ,having a hole burned through his foot with red-hot irons " to let the disease out " !

Does it not make one shudder to *hear* of these things ? If so, what must it be to *suffer* and *bear* them ? And thousands upon thousands are sending up their cries to Heaven for relief for their pains.

Space will not permit further dilation upon this aspect of the subject ; enough may have been said, however, to show even persons of only juvenile years and intelligence that the man or the woman who can go to these people with the knowledge and relief afforded in Christian lands by scientific medicine can and will exert a power and occupy a place that nothing short of the miraculous could give them ; indeed, the practice of surgery and medicine is to them miraculous. To give a person sight who has been blind for twenty years or more, to put a patient to sleep, remove a tumor of thirty or more pounds in weight, or a diseased and rotting limb, certainly is to work miracles in their sight.

No wonder that where the missionary who only went with " the Word," even though it be *the Word of God*, could not get an entrance among the people, and would be driven out, the man who went with healing for the poor suffering body was welcomed by all, and his message also received.

How can they do it ? is a question that has often occurred to the mind of the writer concerning those who go out to these lands and find them-

selves surrounded by scores or hundreds of poor suffering ones to whom they can afford no relief as they clamor for it. True, they can tell them of that "land *beyond*," where "there shall be *no more pain*"—blessed truth to us!—but what to those people? They know nothing, they care nothing about a *future* state; they *do care* about the *present* one, and they may well ask those who tell them of the future, "Why not give some of that promised relief here and now?" This the Saviour did.

How can they tell these people of the Saviour who went about "healing all manner of diseases," and yet do nothing to relieve their pains? Surely they must omit references to such experiences in the Saviour's life, and not tell of the care of the Heavenly Father, who feeds the birds and clothes the lilies. To be in the midst of such suffering and be unable to relieve it must surely be the most excruciating torture to the heart of a truly Christian man or woman, while to go among such sufferers, dry their tears, cure their diseases, relieve their pains, and save their lives is a luxury angels would like to enjoy.

How can they do it? Well, many of them cannot stay long at it. They return back home to get the knowledge and means to give relief, as many known to the writer have done, and then they gladly go back again to their fields of labor. Not only so, but think of the missionaries themselves, hundreds of miles from a doctor, wives and children with them. How much of time and money has been sacrificed and valuable lives lost cannot here be told. The trading companies of Africa, or India, or China see to it that their employés are medically provided for, and the Chinese Government pays large salaries to physicians to care for only four or five of their European or American agents stationed at a port. Shall the children of the world be more *pitiful*, as well as more *wise*, than the children of light?

How can they do it? may also be asked concerning those who turn a deaf ear to the calls made upon them to "help the helpless." How can they live in luxury, adorned with diamonds, and hoarding their wealth, and know of this terrible suffering and need, and neither give nor do anything to stop it, and yet call themselves *Christians*, followers of Him "who, though He was rich"—*how rich!*—"yet for our sakes *became poor*"? How will they meet Him by and by and hear the welcome "Come ye blessed. *I was sick*, and ye visited Me"? "Will they hear those words?" may well be asked.

In view of the facts herein stated, it is evident that many thousands of lives have been lost, in addition to all the suffering endured, that might have been saved by the use of such means as we have in our possession. The question arises, "Who is responsible? and of what crime are they guilty?"

There are many who will ask and argue as to the *future* fate and state of the heathen who will not lift a finger to alter and ameliorate their *present* terrible sufferings. *What a mockery!* Let us leave the future with

Him who has said, "Go, preach the Gospel to every creature;" but meantime let us preach, and teach, and *heal* even as He and His disciples did; so shall we really "follow Him," and become "fishers of men."

Is it not passing strange that, in view of these facts, teachings, and truths, that in all "this round world" there does not yet exist a medical missionary college where young men and women can be fully trained and educated? It is hoped, however, that this will not long continue; some are hoping, working, giving, and praying to this end; and surely He who has touched such hearts so to do will also touch other hearts who may give of their wealth to this end.

We have our many theological seminaries and various other schools for Christians of different denominations, and yet not one medical missionary college* for all of them. Will you not help by your prayers, and ask, "Lord, what wilt Thou have *me* to *do?*" and "Whatsoever He saith unto you, *do it.*"

THE BIBLE IN MANY TONGUES.

In "The Manual of the American Bible Society," Rev. Albert S. Hunt, D.D., one of the secretaries of that organization, has collected a number of curious and interesting facts concerning the publication and circulation of the Holy Scriptures.

In commenting on the progress made in Bible work, the manual says that the British and Foreign Bible Society, in 1892, published a list showing that the Scriptures had been printed in three hundred and four languages or dialects by that society, either wholly or in part. This list omits about fifty versions prepared under the auspices of the American Bible Society and other similar organizations, which the British and Foreign Bible Society has not undertaken to circulate. It is estimated, therefore, that there are three hundred and fifty languages or dialects which have received some portion of the Holy Scriptures.

The American Bible Society has aided in the translation, printing, or distribution of the Scriptures in the following languages or dialects:

Hebrew, Greek, English, Gaelic, Irish, Welsh, French, Spanish, Hebrew-Spanish, Portuguese, Italian, German, Hebrew-German, Dutch, Swedish, Danish, Finnish, Polish, Bohemian, Hungarian, Latin, modern Greek, Albanian, Roumanian, Servian, Bulgarian, Slavonic, Russian, and Reval-Esthonian; Turkish, Osmanli-Turkish, Græco-Turkish, Armene-Turkish, ancient Armenian, modern Armenian, Koordish, Azerbijan, Arabic, ancient Syriac, modern Syriac, Persian, Urdu, Hindi, Punjabi, Telugu, Canarese, Tamil, Marathi, Pahari, Kumaoni, Gurmukhi, Siamese, Laos, Mongolian, Burmese, Chinese (classical), easy Wenli, Chinese

* Those wishing to know more upon this subject can address the writer at 118 East Forty-fifth Street, New York City.

(Mandarin), the Foochow, Swatow, Shanghai, Soochow, Canton, Ningpo, and Amoy colloquials, Japanese, Japanese (Kunten), and Corean ; Hawaiian, Ebon (Marshall Islands), Gilbert Islands, Kusalen, Ponape, Mortlock, and Ruk ; Dakota, Muskokee (Creek), Choctaw, Cherokee, Mohawk, Seneca, Ojibwa, Delaware, and Nez Perces ; Zulu, Benga, Grebo, Mpongwe, Dikele, Tonga, Umbundu, and Sheetswa ; Creolese, Arrawack, and Aymara.

The aggregate circulation of Bibles by the thirty Bible societies amounts to over two hundred and forty millions. Of these copies more than four fifths have been issued by the American and the British and Foreign Bible Societies. The number seems immense ; and yet this would be but one copy to each six persons now dwelling on the face of the earth. There is abundant work yet for Bible societies.

* * * * * * * *

The work of Bible societies in promoting the circulation of the Holy Scriptures in other lands—Christian, Mohammedan, and pagan—is impeded at almost every point by the reluctance of the nations to receive the gift that is proffered them.

The Church of Rome, wherever it is dominant, discourages the reading of the Scriptures by the faithful, condemns as corrupt all editions which are not annotated by the Church and issued with ecclesiastical sanction, anathematizes all who buy or read "Protestant" Bibles, and so far as possible secures the arrest of Bible colporteurs and the confiscation of their books.

In the Levant, the Moslem power, alert to protect the followers of the prophet from apostasy and jealous of the growing intelligence and prosperity of its Christian subjects, throws innumerable impediments in the way of the sale of Bibles which its own censors have stamped with their approval, and laughs at every protest and demand for indemnity. In a recent letter Mr. Bowen writes :

A colporteur has lately been sent as a prisoner from Afion Kara Hissar in Constantinople. We are not permitted to have any communication with him, nor have they been willing to give us the slightest information as to the nature of the charge against him, and as to the whereabouts of our books we are in total ignorance. This makes two recent cases which call for immediate settlement.

In Japan it may be truly said that the Word of God has had free course and been glorified ; but the anti-foreign sentiment there is still rife which despises Christian missionaries and the books of their religion and confidently proposes the expulsion of all foreigners from the land.

In China the conceit of the educated and dominant classes is such as to relieve them from all fear that a foreign religion can make a headway against their own traditional beliefs, and the Bible colporteur encounters indifference rather than official hostility ; but this supercilious tolerance of foreigners as an unavoidable evil may easily become direct antagonism under the provocations to which the Chinese are subjected in the United States.

The fact is that the Bible societies are offering to the nations a book which is above all price and which is necessary for their enlightenment respecting truth and duty, and they despise the gift, loving darkness rather than light because their deeds are evil. None the less is it the duty of the Christian nations to "hold forth the word of life," and offer to all mankind the law of God and the Gospel of Jesus Christ as contained in the Scriptures of the Old and New Testaments, which are able to make men wise unto salvation through faith in Christ Jesus.

* * * * * * * *

The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta of the Persians, the Eddas of the Scandinavians, and the Scriptures of the Christians.

The Koran is the most recent of all, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of Christ ; therefore that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was given to the world in the fourteenth century.

A beloved missionary in Japan writes as follows of himself and wife :

"Within the past few weeks we have received a *priceless gift*. It is this—*love* for the Japanese people. Heretofore we had wanted to love them ; but while two years ago, with the gift of deliverance from sin's dominion, we received a deeper love for *God* and fellow-Christians, until recently there has not been the *spontaneous* and continuous outgoing of the heart toward the mass of the people among whom we live and labor. Praise God that He has bestowed upon us *His own love* with which to love all—all for whom He died—in the person of the Son of His love. Praise

Him, too, for His Spirit, who sheds it abroad. 'The love of God *hath been poured forth* in our hearts by the Holy Ghost' (Rom. 5 : 5).

"It is with shame that we look back upon the six years of comparatively unsympathetic and loveless life which we have spent in Japan. These words may sound too strong, but they are spoken advisedly. Nor do we even now feel that we have already obtained to the full of this gift; we seek for more and more of this Divine passion for the poor, the suffering, the wretched, the ignorant, and those that are out of the way—the sinful, the vicious, the unthankful, and the evil.

"Another precious lesson that the Lord is teaching us is that it is through daily bearing of the cross after Him, actual fellowship with Him in His sufferings and *death* that we are to manifest His life and proclaim His Gospel, 'Always bearing about in our body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh' (2 Cor. 4 : 10, 11). It has seemed to us that the words 'body' and 'mortal flesh,' fellowship with Christ in His death, cannot be narrowed down to a merely spiritual process or attitude—the death of the will, selfish ambition, *counting* all things refuse and dross while possessing bodily comforts and luxuries, etc., not being engrossed, not setting our hearts upon them; it is also—and perhaps can be said, upon the authority of Scripture, to be first of all—actual bodily suffering, privation, poverty, 'suffering the loss of all things.'

"And it is by this physical conformity to Christ's crucifixion that we best proclaim His Gospel (2 Cor. 4 : 7). This treasure (verse 4), 'The glorious Gospel of Christ,' we have in *earthen vessels*, and it is in these vessels that we bear about His 'putting to death that in them His life may be manifested.' (See chap. 6 : 3–5.) Through patience in trials of all sorts. And again 2 Cor. 11 : 23–28, where we are told what it is that characterizes a minister of Christ—labors, stripes, imprisonments, deaths, beatings, stonings, shipwrecks, frequent journeyings, perils of waters, etc., weariness, painfulness, watchings, hunger, thirst, fastings, cold, nakedness, the care of all the churches.

"If it is through these very things that we are to fulfil our ministry, then let us not shrink, but rejoice, inasmuch as we are partakers of *Christ's sufferings.* Though our inward consecration may be deep and real, it is one thing to have all on the altar and even bound with cords to its horns, and another to have the *knife and fire* applied which slays and consumes the life. 'A sacrifice is not a complete sacrifice till the life has been consumed.' And then the next step—to illustrate practically before the eyes of those whose yet imperfect vision can neither penetrate to our heart state nor, through the veil that hides our Lord, to the life of Him who had not where to lay His head; and to do this we must be able to point to His marks in our own hands and feet. 'I bear in my *body* the marks of the Lord Jesus.'"

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Present Situation in Japan.

BY J. H. DE FOREST, D.D., JAPAN.

What I have to write can best be gathered around the three words, *anti-foreign*, *anti-Christian*, and *anti-missionary*.

1. *Anti-foreign.* It is natural that there should be something of a dislike of foreigners. One of the first things I saw twenty years ago, on landing in Yokohama, was a dog-cart with an Englishman in it holding a long whip. As he drove by us, without any provocation whatever he struck my jinrikisha man a cruel blow across his neck, which instantly showed a welt as large as my finger. In indignation I looked for a stone, but they were all tied down.

Not all foreigners, to be sure, are so unjust, nor do all look with contempt upon the Eastern races. But there is no denying that we English-speaking peoples are masterful and aggressive. Said an intelligent Christian Japanese gentleman who had been around the world: "Everywhere I go I see the English flag; and I hate it, for it is always a threatening sign of the subjugation of the whole East. And yet there is one thing I immensely admire about the English—they act as though the whole world were made expressly for them. There are no mountains nor oceans that they do not delight to conquer. They do not know the word *impossible*. And I wish our people of Japan would cultivate that same spirit."

It is not to be wondered at that when the aggressive nations of the West set foot on the soil of Japan the people there should shrink from too close contact, and should regard us with more or less of dislike. I think the one great cause of the so-called anti-foreign sentiment in Japan is the fact that treaties which were never meant to continue in operation more than five years—treaties which deny to Japan tariff and judicial autonomy—are still binding on the nation. Of course, until Japan should have codes of civil and criminal law worthy of the civilization of the nineteenth century, Western nations could not put their nationals under Japanese jurisdiction. But now they have all necessary systems of law, and, in my judgment, there is no reason why the hated ex-territorial system should not be done away with and the power to control their own tariff restored to them. The trouble now, however, is not so much with foreign nations as with Japan itself. The government there never has been in the least anti-foreign. The enlightened statesmen of Japan know the difficulties that always inhere in all international questions, and they always take a broad view of all these problems. But the Diet is hostile to the Cabinet, and tries every possible way to discredit and overthrow it. The Diet of December, 1893, brought forward an apparently anti-foreign address, accusing the Government of allowing foreigners to go far beyond what the treaties allow, and urging henceforth the strictest possible enforcement of them, so as to embarrass foreigners as much as possible. The Government promptly dissolved the Diet and ordered a new election. The new Diet has recently met, and a telegram has come announcing its dissolution. It is probably for the same reason the action of the Diet tends to increase an anti-foreign sentiment, and the Government is resolved not to permit it.

It is safe to say that while there are Japanese who hate foreigners there is as yet no such national anti-foreign feeling as exists in China. The Diet is using this nationalistic feeling in order to overthrow the clan government rather than to drive out the foreigner. If the present Government should announce that the treaty had been revised with any one of the leading powers and

that the honor of Japan was guaranteed, the anti-foreign feeling would disappear largely within a week. It is more accurate, therefore, to speak of the *so-called* anti-foreign sentiment, since it is as yet superficial.

2. *Anti-Christian.* While the constitution of Japan guarantees religious liberty within the limits of public safety, it is undeniable that the two powerful departments of education and of war seem to discourage any acceptance of the Christian religion. There are Christian professors in the Imperial University, and also Christian teachers and students in Government schools, as well as Christian officers and soldiers in the army; yet it is true that Christian teachers and students have found it often very uncomfortable to be known as Christians, and large numbers of them have deserted the churches, though they almost universally assert they have not given up their faith. A certain general expressed the conviction that Christianity would undermine the spirit of loyalty in the army; and though he issued no military order to that effect, yet his advice was so influential among his soldiers that scores of them have ceased going to the churches.

When two such State departments seem to be hostile to any active profession of the Christian faith it is very easy to see why the churches of Japan fail to increase as they used to do. When we add to this the strong opposition of Buddhism, the marvel is that Christianity can add three thousand new names annually to its roll. Buddhism is making every possible effort to defeat the new religion; and yet all the while Christianity is powerfully affecting Buddhism. Said a recent Buddhist magazine: "The greatest movement of the twentieth century will be not a commercial one nor a military one, but the nations of the West will invade the East with great armies of Christian missionaries, men and women, backed up by the wealth of Christendom. We must arouse ourselves to meet them." And one way in which they arouse themselves is by studying the methods of Christian missionaries and then imitating them. We started Christian papers and magazines, and now they have almost dozens of them. We held huge theatre meetings with the ablest of speakers, and they have followed suit all over the empire. We build Young Men's *Christian* Associations, and they organize Young Men's *Buddhist* Associations. We start Christian summer schools, and the next year we hear of Buddhist summer schools. We have a Christian marriage ceremony, and they are beginning even to imitate that.

So that they are well following their old proverb, "Learn from your enemy." As a nation Japan is more Buddhistic than anything else; and it is this Buddhistic element that tends to make certain government departments seem hostile to us. Nothing is more natural than an anti-Christian sentiment in any non-Christian nation.

3. *Anti-missionary.* There is a growing spirit of independence in the native churches. They feel that ex-territoriality in religion is as bad as the same in international relations. They will not have missionaries to rule over them. They are bound to make their own creeds and have their own forms of church government. They will not consent to take any of our denominational names.

This, indeed, is the best proof that Christianity is getting a hold in Japan. It may be a little uncomfortable for us missionaries, but it is vastly better to have the native Christians rebelling against being under foreign missionaries and claiming the right to manage their own affairs than it is to do tamely what we suggest. Seven years ago we missionaries were fairly in the front in *evangelistic* work. In the great theatre meetings some missionary was always given a prominent place. But now he is chiefly conspicuous by having no place assigned him, unless it be the honor of dismissing the audience with the benediction. I must confess the blame largely rests with us in that we

have not sufficiently mastered the difficult language so as to be able to speak side by side with their gifted pastors and teachers.

Seven years ago we were well ahead in *publication* work. The missionaries' books were having a wide circulation, though they were receiving considerable criticism. But now missionary publications are left far in the rear, and native Christian authors are reaching wide circles of readers that the missionary never would be able to touch.

Seven years ago we were eagerly sought after as teachers, and many a missionary was virtually at the head of some boys' or girls' school. Now that is all changed. Native Christian teachers have almost all the leading positions. Thus in these three great lines of missionary work we have been distanced by the natives. It leaves us in something of an uncomfortable position, and has raised the cry of *anti-missionary*. But if you ask the Japanese Christians about this, they one and all emphatically disown any anti-missionary feeling. But they freely say: "We have learned to distinguish between missionaries. We want no more missionaries to come here with the purpose of showing us how to do it and of assuming authority over us in any way. But we do want many more broad-minded men and women who understand how to see things from our standpoint, how to sympathize with our ideals, and who are willing to work with us instead of over us." The Japanese regret the withdrawal of any missionary who has been there long enough to gain the language, and who is willing to make sacrifices for Christ's sake in Japan. They have recently sent a request to those able men, Drs. Amerman, Imbrie, and Knox, to come back to the fields in which their influence is so great. We missionaries are very sensitive, and things look anti-missionary to us when the Japanese have no such thought.

And as for the progress Christianity has made in Japan I will let the editor of one of the large dailies in northern Japan speak, as he expressed himself in a public meeting of farewell for Mrs. DeForest and myself:

"The message I beg you to bear to the people of America is this: Christian missionaries have now been working here a full generation. There are hundreds of men and women who have brought half a million dollars annually here to establish Christian schools and churches. And how much have they accomplished? Really, when we see they have gained only a few tens of thousands of converts, we can only be sorry for them and must call their work a failure. And yet, look all over Japan. Our 40,000,000 to-day have a higher standard of morality than we have ever known. There is not a boy or girl throughout the empire that has not heard of the one-man, one-woman doctrine. Our ideas of loyalty and obedience are higher than ever. And when we inquire the cause of this great moral advance, we can find it in nothing else than the religion of Jesus."

Germany's Part in Missions to the Heathen.

BY DR. D. WANGEMAN, BERLIN, GERMANY.

We must look upon the well-known August Hermann Franke, the celebrated founder of the orphan asylum at Halle, as the father of the evangelical heathen missions. For though as early as the sixteenth century a feeble beginning was made from Genoa, and in the middle of the seventeenth century Peter Heyling, from Lubeck, worked for some time in Abyssinia, and an Austrian, Sir Wels, founded a "Jesus-communion" for the benefit of the heathens, all these beginnings had but little success. At the end of the seventeenth century the Society for the Propagation of Christian Knowledge was founded, but it, however, gave its means especially to the English colonies. The two first-named undertakings died in a short time, while

the mission work of August Hermann Franke has brought lasting fruit to this day.

The latter sent in the year 1705, after having received a call from King Frederick IV. of Denmark, the first two evangelical missionaries, Ziegenbalg and Peüsschau, to Frankebar, and conducted and controlled their mission work personally, so that the mission society of Halle was the first that did real and lasting work among the heathens. Ziegenbalg had to struggle against many obstacles which the Danish commander laid in his way, yet he was able, as early as 1707, to build the first Protestant church in the heathen world ; and he acquired, by his intense activity, in word and writing, in the work of evangelization, the name of an apostle of the Tamuls. After his death, in 1719, Fabricius followed in his footsteps, and was especially active in translations of the Bible and in the composition of church hymns. But these two were far surpassed, in the eyes of Christians and heathens, in regard and influence by the far-renowned Christian, Frederic Schwartz, whose work has extended itself into the new epoch of missionary labors. He died in 1798.

The founder of this mission of Halle has also given his characteristic stamp to this work. He was the father of pietism—that is, of the true pietism that thinks it essential for a truly believing Christian to show forth his faith by the fruit of a holy life.

We look upon the Brüdergemeinde as a branch of the mission of Halle. Count Zinzendorf founded, in his sixteenth year, when he was still a scholar of the pædagogium at Halle in the year 1716, with some friends of his, and stimulated by the reigning spirit of the institutions of Halle, the so called Senfkorn Orden, the members of which took upon themselves the work of carrying the Word of God to the ends of the world. The Brüdergemeinde has, with endless sacrifices and privations, since August 21st, 1732, on which day Leonard Dober and David Nisschmann, each with only eighteen marks in his pocket, began their voyage to the poor negro slaves on St. Thomas, in the West Indies, with unswerving tenacity made the poorest of all heathens the object of its missionary labor. Its second field of action, commenced in 1733, was the icy Greenland, where the two brothers Hach began to work in 1735. They chose also the most unhealthy part of the world, Surinam, where, in the first year of their labor, 39 missionaries and 71 wives of missionaries died of the malarious climate. After this they tried to bring the Word of the cross to the entirely degraded Hottentots and Kafirs in South Africa. Then they went to Labrador, to Demerara, to the Himalaya, and at last into the northern part of the lakes of Nyassa, into the fever lands. It seems to have been their design to choose just the most dangerous and unsuccessful parts of the heathen world for their field of action. If there was a breach somewhere, there were at once others to fill it up, and with the most modest claims for their own maintenance, they have worked with unfailing perseverance, and conquered at last, by their patience and humility, the prejudices of the white and black men ; so that the Brüdergemeinde, that consists only of 30,000 souls, counted in the year 1891 90,444 baptized Christians from among the heathens, who received spiritual care from 161 European missionaries, 23 ordained and 1072 unordained colored native helpers ; in their 243 schools they count 20,481 scholars ; and for this large field of work they spent 484,952 marks, given in Europe, and 943,325 marks, which were won chiefly by industrial undertakings in foreign countries. After a period in which rationalism penetrated into the Brüdergemeinde, there came a time of relaxation ; but since the middle of this century it has arisen to a new zeal, and has, though the work of only laymen, notwithstanding all their zeal and faithfulness left many a void, founded its own seminary for the education of missionaries, and has become, in its quiet,

modest, humble, steady, and self-sacrificing way, a model of healthy mission work, and may remain so to the end.

The Brüdergemeinde began its work at once in a living faith by sending out its missionaries to the heathens with only a few pennies in their pockets. Germany is—and particularly at the beginning of the century was—a poor country, and could therefore not keep pace with its rich English neighbors in at once erecting and sustaining missionary stations; it gave what it could and had, and this was not the worst and least essential part; it trained and educated missionaries, who then entered into the service of the English or Hollandish mission societies. So the pious pastor Jaenicke, of the Bethlehem Church, founded in Berlin, in 1800, the first mission seminary out of which renowned men went forth. I only name Rhenius, Schmeelen, Pacald, Helm, Ebener, the two brothers Albrecht, and Gützlaff, who all worked in the service of the English mission societies, and among 96 missionaries there were 28 pupils of Jaenicke's. After Jaenicke's death, in 1827, his mission school came into the hands of the Berlin Society No. 1.

The mission school at Basel, which Spittler founded in 1815, trained a much greater number of missionaries, of which 94 pupils, the lesser half only, remained in the service of the Basel Mission—the rest went especially to England; but since England educates its own missionaries to America, Bremen, Russia, Holland, Brazil, and Australia, Basel remained only for a short time solely a mission school. It soon began to occupy by itself mission territories and to send missionaries there. The society has its chief territories in South India (Malabar), China, on the Gold Coast, in West Africa, and in the Cameroons. It has also bravely faced the greatest difficulties and hindrances. During the first ten years it saw 16 missionaries sink into the grave, but at last, the seventeenth was able to take root and the mission could make greater progress. The immense expenses of their work (for 1891, 800,138 marks from the fatherland and 237,045 marks from the mission territory) are paid by industrial and commercial affairs, which also created welcome industrial branches for the newly baptized Christians. It works (1891) on 55 mission stations, with 133 European missionaries and 39 ordained and 289 unordained national helpers. In its 297 schools 10,800 pupils were instructed. The whole number of the baptized was 24,662 souls.

In 1848 Spittler, the father of the Basel Mission Society, founded a new missionary institution on the opposite side of Basel, in the former cloister of the holy Crischona, because in his eyes the way of life in the old institution was not unpretending enough, and he let his pupils do a great deal of field work, and their meals were very simple. He intended to found twelve stations with the name "Apostle Street, between Jerusalem and the Gallas in Abyssinia." He not only did not reach his number twelve, but some of the already founded stations declined, so that at last only two missionaries were left in Siloah to do their work among 400 Christians, who live in the midst of the Gallas, but are Christians only in name. Their pupils are sent as evangelists through German-speaking districts, particularly to America. Such separate branches of mission work seldom fulfil their real aim, and rob the chief tree of its necessary strength.

A third missionary centre was created by an appeal which Professor Neander sent forth at Berlin in the year 1823, where, on February 29th, 1824, persons of high station—lawyers, clergymen, and officers—united in a Society for the Propagation of the Gospel Among the Heathen. In the first years this company also furnished already existing missionary institutions with money (Basel, Halle, Jaenicke, the Brüdergemeinde); but in the year 1829 it opened its own mission school, and sent in 1833 its first missionaries to South Africa. There it developed itself in a greater style. At the time of the initia-

tion of the present director it counted 1666 baptized Christians in 20 partly newly founded stations and 30 missionaries. In 1891 it counted 53 stations with 24,537 Christians and 72 missionaries. Its 140 schools were visited by 4179 pupils. In consequence of observations which the director made in the course of two journeys of inspection, the field of action was divided into six dioceses, and the activity of the brothers was regulated by detailed mission rules. Another field of work was added in 1891 on the northern borders of the lake of Nyassa, where the company worked together in brotherly unity with the Free Scots and the missionaries of the Brüdergemeinde for the benefit of the people of the Wakonde. (Since 1892 it has extended its work to the Mashonaland.) It appeared at the beginning as if Berlin should become for the north of Germany what Basel was for the south—a central point for the newly awakened missionary interest in Saxony, Bavaria, Hanover, Denmark, Sweden, and Norway. Consenting addresses and contributions came from all sides, but difficulties arose which frustrated this aim. The principle which the Berlin Mission Company had always kept up, that notwithstanding the great confessional differences Christians might work together under God's blessing, was for the first time given up, and in the year 1836 a North German Mission Company was founded, which had a confessional Lutheran stamp. It soon chose its seat at Bremen, where it took a more united form, with chiefly Reformed elements. After having made several attempts in Australia and in the East Indies among the Telugus, it has latterly concentrated its activity upon the dominion of the Ewes in West Africa. There the faithful brothers work with touching tenacity and courage, though they can generally not stay longer than two years, and must then either succumb to the enemies or return home with broken health. The society does not train its missionaries itself, but takes them from the large mission seminary at Basel. After having, notwithstanding its unspeakable losses, founded up to 1891 three stations, with 897 baptized Christians and 10 missionaries, it has lately made a new start.

A year later (1837), as the North German Mission Company separated itself from Berlin, there arose in the committee of Berlin one deplorable division, because the well-known Pastor Gossner, who found that there was too much governing and studying in the mission seminary, and wanted mission work done under the sole direction of the Holy Ghost, and particularly by prayer, took his leave of the committee of this company and began to work by himself. He founded, a few years later, a separate mission society of Berlin, now called the Gossner Mission, or Berlin II. He furnished a number (more than 160) of scholars with the rarest knowledge, and gave them over to other mission companies to be sent out, or he sent them himself with very scant means to the heathens. Most of them were never heard of again ; only at one point, among the Kohls, in the East Indies, the prayers and the faith of this man of prayer have taken root and brought blessed fruit. He had, in the year 1891, after many thousands in his field of action had been lost by the seduction of the Jesuits and other influences, still 39,000 Christians, who were provided for in 16 stations by 10 missionaries and by a great many native helpers. Gossner received his means as long as he lived from his friends in Prussia and in England ; after his death in 1858, the leading of the mission went into the hands of a committee, the head of which was the well-known general superintendent, Dr. Büchsel. Gossner's leading thoughts had now to accommodate themselves to those of other mission establishments. The studies of the pupils were regulated, fixed incomes given, auxiliary societies were organized, but the income is scarcely large enough to pay the growing expenses.

In the year 1842 a ladies' committee

was formed at Berlin under the name of Ladies' Committee for the Christian Education of Females in the Orient, with the purpose of training young ladies partly to do mission work directly among the women in the Indian zenanas or indirectly by teaching in English and American schools and orphanages in the hope of winning young girls for Christ; and the committee also sends money to help the mission of Christian women in South Africa and in Palestine. Up to the year 1891 it had sent forth 15 young ladies, and had in this same year an income of 11,713 marks.

Another Women's Committee for China was formed during the presence of Gützlaff in Germany in 1850. It entertains a foundling hospital with about 90 foundlings at Hong Kong, which also gives hospitality to travelling missionaries; its income amounted in the year 1891 to 30,401 marks.

The presence of Gützlaff also gave birth to three German Congregations for the evangelization of China. Gützlaff, who overtaxed the mission forces of Germany, had conceived the plan that each Prussian province—that is, each German land—should make one province in China the field of action for their missionary activity. Three principal committees at once, in Berlin, Stettin, and Cassel began this work in 1850; but their zeal soon became very faint. Cassel left off altogether; Stettin united itself with Berlin, but the two together were not able to provide even for the small mission territory of China, and surrendered it to the Rhenish Company; and as this company, too, had great financial difficulties, it gave up its work partly to Basel, partly to the great mission company of Berlin I., which now works on 4 principal stations with 7 missionaries, and has collected the sum of 670 baptized Christians. In the year 1852, by the instigation of Bishop Gobat at Jerusalem, a Jerusalem Committee was founded, which takes care of the Christians and Mohammedans in the Holy Land. It keeps for 2 stations and 3 schools 1 missionary and 6 helpers, and has won some hundred souls from among the Mohammedans.

In the year 1884 a General Protestant Mission Society was formed, built on a very free doctrinal foundation, which stretches its branches throughout the whole of Germany and Switzerland. Its first tendency was to influence the Chinese and Japanese more by learned expositions in schools than by personal conversions; but it has lately acknowledged that the method of the older mission society was also not to be despised. It won on 2 chief stations 350 converts, counts in its schools 120 pupils, and has a yearly income of about 40,000 marks.

Finally, the winning of German colonies gave birth in 1886 to a new mission company under the name of the German East African Mission Company, which started on the principle to further mission work particularly with the aid of nursing the sick, spent the greatest part of its ample means (109,053 marks) in building hospitals in Zanzibar and Dar es Salam, and has only lately begun to found missionary stations, which at the time are in their first development.

So the mission work, which originally had been done by the one mission committee of Berlin I., had divided itself into 10 branches. This was disproportioned to the number of mission friends; misunderstandings arose because some branches tried to penetrate into the field of work of the helping committee, Berlin I., and so rob it of its means. This was, though perhaps the variety of the work occasioned a greater activity, and, on the whole, more souls were won than might have been the case if the direction of the Berlin work had remained in one united administration, a great hindrance to the work, from which its development has severely suffered. Berlin I. has unhesitatingly kept to its task with an almost hard tenacity, which won for it the admiration of foreign missions. It never stepped backward in the once-undertaken task in Africa, and counts now every year more than 2000 baptized Christians, a number which equals the

whole sum of the baptized of the first thirty-five years.

The Evangelical Church of Italy.

[Extracts from an address before representatives of the Evangelical Church of Italy, by J. T. Gracey.]

"The salutations of Protestants in France, Switzerland, Germany, Holland, and Belgium at your General Assembly in Florence, makes it needless that I salute you. Such splendid moral endorsement as you have from the Free Church of Scotland, the English Presbyterians, the Evangelical Continental Society, the National Bible Society of Scotland, and the American Tract Society renders useless any commendation of mine."

But you are not in much danger of the "Woe, when all men speak well of you," for in Farano the papists have antagonized you with the compliment of a series of sermons preached against your young church. You have had a like redemption from the curse from a Professor of Philosophy and Law in the University of Naples, in a four hours' contention in a public meeting; you have been jeered and sneered at by a swarm of young priests, while burying a beloved aged sister, as if you were burying criminals. You have been insulted, threatened, and stoned. The martyr record of the "Free Church" is not completed while position, employment, and daily bread are at stake with hundreds who do, and other hundreds who would, choose to join your ranks. A half hour of a shower of stones, excommunication for attending a Protestant funeral, and stealing the little corpse of a baby and hiding it under a table to prevent Protestant burial are among the "all things" that work together for good to the young Evangelical Church of Italy.

There is a heroic element which shows the inherent power of this young Church. When wood-choppers by trade in Naples can make a pulpit of the block in their hut on which the wood is chopped, and sing and pray with crowds of their Roman neighbors; when peasants carry their New Testaments in their pockets that at the dinner hour they may read and speak of Jesus to their neighbors and companions on their threshing floors; when a young church is aggressive, earnest, bold, and diligent after this fashion it will thrive under persecution and grow on excommunications. When one church can distribute 200 Bibles and Testaments and 2000 tracts in a year, and children are gathered in Sunday-schools, there will always be the growing result that "extreme unction" will be discarded at death, and yet your people will die well, saying, as a dying church-member did to Angelina, "I am satisfied to have known Jesus. I possess Him in my heart. He is my Life, and I long for the moment when I shall be with Him."

It is a great triumph that the hospitals of new Italy are, by the strong arm of the law, thrown open to you, and that you have been permitted to minister to the companions of Gavazzi and Garibaldi; and that it is in vain the papal power ties up its bells and excommunicates a whole community from cemeteries. Your mission is to the masses of the people, and yet you need not disregard the fact that among your converts are ex-priests of learning and high position, Dominican and Capuchin friars, and that you enroll on your church records the mayors of more than one Italian city.

I have spoken of the outside sympathy and support you have received from men like the Earl of Aberdeen and others over Protestant Europe; but I rejoice equally in the indications of self-support. In the old university town of Bologna, the most important town after Rome under the sway of the popes, your young and not wealthy church has given an average of $6 apiece for their church work! That looks like self-support of a vigorous kind.

The question of the redemption of

Italy is not a political one. It is not settled by the existence of a free Church in a free State merely. To-day Europe recognizes your right to be in Italy, but it may deny it to-morrow. The politicians of Italy, not to say its statesmen, are in danger of compounding with the Church if it will only recognize a politically free Italy; the priesthood is no whit wiser than before, while their moral apathy is still represented by the saying of a Bavarian schoolmaster: "A drop of holy water is better than all philosophy."

The ills of Romanism are due principally to its ambition to be the only master of souls and conscience. The corruption of the confessional produced the revolt which made Italy a free political State. And Rome's corruptions are found to an execrable degree wherever it is unchecked by the presence of Protestantism.

Mount Holyoke Seminary at Clifton Springs.—There were present at the last International Missionary Union nine graduates of Mount Holyoke Seminary. Mrs. Webb, who spent nineteen years in India, left the meeting to go to South Hadley, to attend the fiftieth anniversary of her graduation. Miss Eastman, another graduate, spent fourteen years in Burma. She is at present in Rochester, reading the proof of a reproduction of the Burmese Bible.

Miss A. P. Ferguson, who founded the Huguenot Seminary at Cape Town, South Africa, on the plan of the Mount Holyoke Seminary, speaking of this educational work, said: In 1872, through reading the life of Mary Lyon, Rev. Andrew Murray, of Wellington, Cape Colony, was fired with the desire to found a Mount Holyoke Seminary in South Africa for the daughters of the European colonists. About three hundred Huguenot refugees who had fled to Holland were brought to South Africa over two hundred years ago, and have been to Africa the earnest religious element that the Puritans have been to America. In answer to his appeal, Miss Abbie P. Ferguson (the speaker) and Miss Anna E. Bliss, graduates of Mount Holyoke, opened the Huguenot Seminary at Wellington in January, 1874, on the plan of Mount Holyoke. The Huguenot Seminary was founded in prayer. The first teachers believe they were drawn thither by the prayers of God's people, and from the beginning the Spirit of God has rested upon the work. Requests have come for the extension of the work, which have resulted in the establishment of three branch seminaries, one in Cape Colony, one in the Orange Free State, and one in Natal, while a fourth is asked for in the Transvaal. Twenty-five of the Huguenot daughters are now engaged in missionary work. About five hundred have gone out as teachers from Wellington alone during the twenty years since the seminary was established. The mother seminary at Wellington is already doing college work, and is requiring new buildings, library, etc., for a very considerable extension of the work. For all these things we are glad of the sympathy, prayers, and co-operation of God's people everywhere, and to Him we are looking "to supply all our need according to His riches in glory by Christ Jesus."

The Dead Churches of the East.—Rev. G. C. Reynolds, M.D., of Eastern Turkey, speaking at the International Missionary Union, explained the relative importance of missionary work among the Nestorians and Armenians. He said: "Just as the Jews possessed an importance out of proportion to their numbers, or the size of their country, so in the early Christian centuries the Lord planted these Christian churches in the regions surrounding Ararat, the second cradle of the race, to be His witnesses among the surrounding pagan nations. Lying in the track of the advancing hordes of Islam, they refused to accept the new faith, and during all the ages since they have held firmly to the Christian name. But with the lapse of ages need had come for reform in these churches. Superstition had taken the place of spirituality, religion had been divorced from morality. Dense ignorance pervaded the land. The Bible was an unknown book. So the pioneer missionaries gave these peoples translations of the Bible into their own tongues. They opened schools for the children, and instructed the adults. Some hundred churches have been organized in Persia, and more than that in Turkey, centres of Gospel light, to irradiate the land. But better than this, evangelical ideas have permeated the masses outside the Protestant faith, and the Bible has been very generally scattered through the land. Such results, for these peoples alone, are no insignificant fruitage of these years of labor and expenditure.

But it is mainly that these peoples may again become missionary churches that this work has been done. The Nestorians very early sent their missionaries to the far steppes of China, as rock-hewn inscriptions still bear witness; and to-day one of the most successful workers in the most difficult field of Russian evangelization is a Nestorian graduate of the seminary at Oroomiah, and with him are associated Armenian Christian workers graduated from the Protestant schools in Turkey. The Turkish evangelical churches are doing an efficient missionary work among the Koordish-speaking people, and are putting the Bible into the Koordish language, so that it may become accessible to the Koords themselves."

Rev. J. Henry House, D.D., of Bulgaria, speaking to the question, "What can be done within the Greek Church for its reformation?" said: "A clear statement of a difficulty is often the first step in its solution. What, then, is the difficult problem before us? It is the infusing of spiritual life into an ancient and beloved Christian church that has been overloaded with superstitious rites and ceremonies. There are three striking difficulties in the way of accomplishing this work:

"1. There is prevailing in the Greek Church the divorce of religion from morality. To be religious is to perform certain rites and ceremonies punctiliously, and a lie or a theft or an oath would not take away religious character if the ceremonial duties laid upon one by the Church were scrupulously observed. This was illustrated by incidents from common life.

"2. The second great difficulty to be met is the condition of the clergy. It is divided into two grand divisions, the upper and the lower branches of the hierarchy. The parish priest and all below him fall into one of these divisions, and all above the parish priest fall into the other. The lower clergy are often simple and ignorant, and one can easily love them when one sees in them an earnest desire to read the Scriptures and learn their duty; but any attempt by them to preach the simple Gospel would be met, doubtless, with opposition of the upper clergy in whose iron grip they are, and the upper clergy, while sometimes educated, are often tarnished with the corruption so common in high life in Europe, and so the most difficult class to reach.

"3. The third obstacle is the fact that church organization has been largely a political organization for the support of national spirit, and any departure from its superstitious rites is thought to be a breaking away from loyalty to national existence.

"The work that has seemed possible and has been accomplished has been the influencing of individuals and families (1) through our schools. To illustrate this, incidents were related of the opening up to the missionary through our pupils of families of influence in the city of Kustendie, Bulgaria. (2) Through the press. For example, the newspaper, *The Morning Star*, has found its way into the remotest villages where missionaries never go. And (3) by the simple proclamation of the Gospel from village to village in the apostolic way; to illustrate which some account was given of how new and pioneer work was entered upon in new villages by an implicit and simple reliance upon the Holy Spirit to prepare individual hearts for the reception of the good tidings which the missionary carries with him."

Rev. J. L. Barton, speaking of work in Central Turkey, said: "The home and society are being rapidly transformed through the influence of the Gospel, as it is taught and preached and lived, and we may confidently hope that a reconstructed society will come up out of the old dead Christless remains of this most magnificent civilization, and this land yet become a Christian land. We see tokens of this on every side; it comes to us upon the breeze; it is like the dew, distilling itself into every form of life there. Foundations are laid and the Lord is building upon them. The enrolled Protestants are about fifty thousand, while the *evangelized* can truly be placed at twenty times that number. Evangelical ideas are filling the land, and institutions of Christianity are becoming identified with the very life of the country."

Miss Rice, who spent twenty-two years in Persia, and was associated with Fidelia Fiske in the establishment of the seminary at Oroomiah, was at the Clifton Spring meeting.

Miss Ella J. Newton, writing from Foochow, China, May 5th, says: "Educational work is growing popular; our schools were never so full before, and from *our* overcrowded house we turn away those for whom we have no room. The Christian Endeavor Society has taken firm root in China. Last November we had an enthusiastic rally of our Foochow societies, and next month the first general meeting for all China is to be held in Shanghai."

III.—FIELD OF MONTHLY SURVEY.

Japan,* Korea,† Medical Missions.‡

The Year in Japan.

BY GEORGE WILLIAM KNOX, ENGLEWOOD, N. J.

In Japan the conditions, social, political, religious, reported last year (vol. vi., No. 10 of this Review) continue with slow development.

Again the year in things material has been uneventful; seed time and harvest have not failed, nor human misery and want—these being not worse perhaps than in the past, only more vocal in our era of free press and much talk. Disasters of the greater sort there have been none.

POLITICS.

Politics have been more furious, if that were possible, than before—more unreasoning, fiercer, more hopelessly ensnarled. In no wise can it profit to follow in detail; but two points demand a word.

The anti-foreign agitation waxed loud in press and platform, and in the Diet sought some tangible result, which, of a negative sort, was had—the Diet getting itself dissolved. An appeal to the country followed; but the anti-foreign combination failed of a majority in the new House, and now the agitation wanes, its advocates eager to explain themselves as only anti-present treaties, and not against the West. So comes a truce, but peace only when the treaties are revised.

In the elections one group made great gains and almost secured a majority of members—a party almost strong enough to govern. That brings party government nearer, with all its momentous consequences, good and bad. One of the greater evils of the present strife is the multiplicity of groups and cliques, impossible of strong action save in opposition. Heretofore strong parties have proved impracticable, fractions always breaking off when victory has come near.

SOME INCIDENTS.

The public worked itself into high excitement over the killing of the Korean refugee, Kim-ok-Kyun, in Shanghai, and the attack on his associates in Japan. These men had found safe refuge in Japan; but Kim was lured to China to his death, and the public believed the Korean Government had sought the murder of him and his associates, a supposition rendered probable by the rewarding of his murderer. So clamor arose over this invasion of the nation's sovereignty, made louder by a party which has long sought pretexts against Korea. The incident is not ended yet, but satisfactory atonement to wounded dignity will be made, no doubt.

The Emperor and Empress celebrated their silver wedding in April with much splendor, rejoicing, and congratulations. The event shows how far Japan has moved from its old ideas, for never before was such possible. The Emperor is personally but little known. Opinions differ widely as to him and his share in the transformation of his land, but his reign is associated with the glories of these years just past. The Empress has interested herself in the welfare of the people, and is honored and beloved.

The people in spite of anti-foreign agitations are keen to stand well with the world and to show their conformity to Western standards. Their sensitiveness was illustrated by the treatment accorded the Rev. N. Tamura and his booklet, "The Japanese Bride." He brought it out in the United States last year, and its outspokenness is not at all in line with the eulogies of Sir Edwin

* See also pp. 205, 222 (March), 227 (April), 365 (May), 679, 680 (present issue).

† See pp. 460 (June), 595, 606, 628 (August), 658 (present issue).

‡ See pp. 281 (April), 675 (present issue).

Arnold and other foreigners on Japanese womankind. The public almost had a fit, and the author was everywhere denounced. I read no attempt to disprove the facts set forth beyond mere denials and assertions that he overlooked the difference between past and present. But his chief offence was this—that he exposed the weak points of his people to foreigners and in a foreign land, and proved himself no patriot. Had he sought our reformation, it was urged, he had confined his strictures to the native tongue and press. The Government forbade republication in Japan, and no defender arose, least of all among the Christians, who felt that occasion had been given for the Buddhist taunt, "We always said that Christians want patriotism, and this book proves it." It was a nine days' wonder, and passed, the feeling lingering that too much had been made of a matter inconsiderable.

THE BUDDHISTS.

The Buddhists show much activity. Encouraged by the Parliament of Religions, they mistook the attitude of the American people from the cordial reception given to their delegates. Now one of them is busy collecting funds preparatory to a foreign mission to the benighted Occident. Missionaries had already gone to China and Korea without results reportable as yet. One who travelled as religious explorer in China reports a deplorable condition, with Taoist superstition prevalent, Buddhism dead or dying, and Confucianism only for the learned. He exhorts his countrymen to relight the lamp of truth in the land whence its rays came to them. Priests have gone to care for Japanese souls in Hawaii, and altogether a missionary revival seems at hand—Buddhism being missionary of right, though such spirit has been dead for centuries. Nor are signs of revival at home altogether wanting; the huge debts of three great temples have been paid, philanthropic work—hospitals and the like—is carried on, and a Buddhist temperance league reports sixteen thousand members. But, on the other hand, Buddhist writers complain that all this is superficial; that time is wasted in philosophical discussion; that faith is small and the priests immoral. This charge seems proved by the establishment left behind by the late chief priest of the leading sect—a wife and a number of concubines; and this man had been the "living Buddha," adored with Divine honors. A root and branch reformation at home in faith and morals and a return to the simplicity of Sakya Muni is urged as the condition precedent to successful work abroad. There is the recognition, too, that Christian morals, at least as practised, are superior to their own.

THE TEN RI KYO.

Wonderful is the genesis of religions! A woman in Central Japan a few years ago started a new one compounded of elements Shinto, Buddhist, and perhaps Christian. The gods—ten of them—were Shinto in name, but in nothing else—remarkable personifications of forces and abstractions, fluidity, attraction, repulsion, etc., all ten bound together into an indistinct monotheism. And these gods work miracles among the cripples, blind, and diseased, and promise a speedy millennium, when all the faithful shall reap a thousandfold and live in wealth, happiness, and peace.

Converts are gained in multitudes from the lowest classes, and temples are built or building in many towns. The self-devotion manifested and the comfort gained astonish one.

AMONG THE CHRISTIANS.

During the year there were revivals, here and there, especially near Nagoya, and in several places a special spirit of prayer. A few congregations have made solid gains. Theological discussion continues very prominent, though many recognize its no-profit. A recent *résumé* says there are three attitudes toward the new theology: First, some highly educated men strongly advocate it; second, some strongly oppose it; third, the large majority, neither advo-

cating nor opposing, carry on their work, desirous of peace and the prevalence of liberty in the Church.

At least in its organized form liberal Christianity seems not better fitted to the Japanese than the old-fashioned sort. Unitarians and Universalists make slow progress, though the dedication of a hall by the Unitarians in the spring called forth compliments.

The Tokyo Y. M. C. A. has a fine home, built with money collected in the United States by Mr. J. T. Swift from men too modest to let their names be known. The building is large, well made, adapted to its purpose, the most striking in Tokyo devoted to Evangelical religion.

THE STATISTICS.

The table of statistics shows the uneventful nature of the year. There is small advance anywhere, and one fears that even this table is too favorable. It has been compiled carelessly with manifest errors in addition, and such want of correspondence between the figures on its face and the names on its back as to discredit it. If the simple directory of missionaries is wrong, what guarantee have we for the figures we cannot check ?

No new mission has been added to the too long list, nor has the number of missionaries increased, the apparent gain disappearing on the application of a little arithmetic and comparison of back page with front. The total of church-members is given as 37,398, an apparent gain of 1864 for all the missions for the year. But the gain, small as it is, is too large. The Church of Christ (Presbyterian Reformed) shows a loss of 64, and a careful revision of rolls would reduce the net gain in all the churches to zero or worse. The gifts for church purposes show a small decrease, but remain surprisingly large considering the general want of life. The number of ordained Japanese has fallen off 206 now as against 233 a year ago,* while unordained helpers have increased from 460 to 665, an increase quite disproportionate to work done or prospects for the year to come.

But one should not take the table too seriously. At best it gives only a rough and badly added view of results, not quite without significance to one who knows the field. This year it means only this—the churches have made no advance, but have fairly held their own in circumstances of much discouragement, and are ready for an advance in the next campaign.

PROVIDENCE IN MISSION WORK.

Such periods of waiting and of comparative failure teach us again that it is God who gives the increase, and that He holds the times and seasons in His hand. Man schemes, works, frets, hopes, fears, but the work is of God and unto Him. In missions, too, man proposes, but God disposes. All plans, polities, endeavors just now are fruitless, as a little while ago all bore fruit. The most cursory review of mission work shows how far beyond man's control is the current which bears him on.

IN THE BEGINNING.

Japan was opened to the West in 1859, and the Church responded to God's call, but the missionaries could only stand and wait. They could prepare for coming labors ; but as they studied and waited men called them idle, said they were doing nothing and wasted the gifts of self-denying folk at home. But the missionaries did what men might do and stood in their lot until the time should come.

THE OPPORTUNITY.

As come it did, after many years. Again it was God who made the wrath of man to praise Him, and out of circumstances most hostile and hopeless opened wide the door of opportunity. Then the missionaries went everywhere, joyfully preaching the Word. They were not more zealous, consecrated, or industrious than before, but God gave

* Can the number of ordained ministers in the M. E. Church have fallen from 82 to 35 as reported ? Impossible, we think.

the increase. Converts were multiplied, churches established, ministers ordained, schools filled to overflowing. The nation seemed born in a day. Nothing was too great for hope and faith.

THEN A PAUSE.

Again, after years, a change. The causes were many—social, political, literary—and all beyond our control. The schools were half emptied, the churches no longer thronged, the number of baptisms small, the love of many cold, utmost zeal and wisest plans fruitless. This still continues; but give way it will by and by to a new harvest time.

Every expedient is tried, meanwhile, and the blame is not with missionaries nor with native ministers and churches. They are not less earnest than in the times gone by; but now God calls for patience, endurance, hope, prayer, and faith from the Church in Japan and the Church at home. In His own time once more faith shall turn to sight.

It is not in discouragement that we thus turn to God, but in perfect peace and trust, rejoicing to believe that He guides and rules, and that His plans and wisdom are not as ours.

"God doth not need
Either man's work or His own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Postscript.—Since writing this review of the year three events of importance are reported.

The Diet has been dissolved again. The opposition says it will fight its battle in two issues: government by party; and a strong foreign policy. We may look, therefore, for a renewal of the anti-foreign agitation.

War has begun in Korea. Japan declares her subjects and interests threatened by Korean misrule and the consequent rebellion. Further, she objects to China's interference as against the treaty between the two empires. Korea must reform, and China keep hands off! Political pressure at home makes Japan the readier for foreign war. For twenty years a party has urged a "strong policy" toward China and Korea, and the present agitation aids this party. Many politicians think blood-letting the only remedy for the fever of over-excited and vehement patriotism.

Tokyo has been severely shaken by an earthquake. An hundred persons are reported killed. Mission property suffered, but no missionary was hurt.

Statistical Notes on Japan, Etc.

JAPAN (*alias* Dai Nippon, the Sunrise Kingdom, the Land of Great Peace) is composed of from 3000 to 4000 islands, though only four are of any considerable size. This empire stretches along the eastern coast of Asia well-nigh from Kamtschatka to Formosa, including the Kurile Islands at the north and the Loo Choo Islands at the south. If a quadrilateral were drawn large enough to contain the realm of the Mikado, it would measure 8700 miles by 1840, and would cover nearly 16,000,000 square miles, though the land surface is actually but about 150,000. The coast line measures over 40,000 miles. At one point a narrow strait separates Japan from Korea, and at another the distance is but 5 miles across the water to the dominions of the Czar.

The population is about 41,000,000, massed mainly upon these three islands: Hondo (the Niphon of former days), with 30,000,000; Kiushiu, 6,100,000; and Shikoku, with 2,830,000. Six cities contain more than 100,000 inhabitants, Tokyo leading with 1,315,000. Seven hundred newspapers and magazines are sustained, and 18,000 books or booklets are produced annually. The primary schools number 26,000, and those of middle and higher grades, 1800. The navy has 35 warships, and in the army are 270,000 soldiers.

Though Japan was opened to the en-

trance of Occidentals as far back as 1854, Protestant Christianity made its advent only twenty-one years ago. The following table relates to the work of about thirty missionary societies, and will show what steady and encouraging progress has been made during the last eight years. It will be noted that concerning nearly every item the figures have doubled, while at two or three points they have increased threefold.

	Male Missionaries.	Unmarried Women.	Stations.	Out-Stations.	Organized Churches.	Native Pastors.	Communicants.	Adult Baptisms.
1886...	128	85	50	211	193	93	14,815	3,640
1887...	148	103	69	316	221	102	18,019	5,020
1888 ..	177	124	72	324	249	142	23,544	6,950
1889...	200	171	84	448	274	135	28,977	5,007
1890...	214	189	93	423	297	129	30.820	4,431
1891...	209	178	97	381	323	157	33,390	3,718
1892...	219	201	119	537	365	233	35,534	3,731
1893...	228	216	128	545	377	286	37,398	3,800

In estimating the victories of Christianity over paganism in Japan, due account must be taken of what has been done by the Roman Catholic and Greek churches. The latter organization has gathered more than 21,000 adherents, and the former 46,680. If to these are added the Protestant native Christians (those who have abjured the worship of idols and put themselves under the care of the missionaries), a total is gained of at least 150,000. Francis Xavier was the Pope's apostle to the Japanese, and began his work in 1549. Such was the zeal of his successors that by 1614 the Christians are said to have numbered at least 1,000,000; but by a long series of terrible persecutions the faith was at length practically extirpated and almost forgotten.

In recent years emigrants from these islands have become an important element in the Hawaiian Islands, since they number there some 25,000—more than a quarter of the whole population. With the Chinese and Portuguese they supply the labor upon the great sugar plantations.

According to the census of 1890 there were but 2392 *Japanese in the United States*—mainly upon the Pacific Coast. Since that date they have increased to perhaps 5000. The Methodist Church opened a mission among them in 1877, and is now ministering to these strangers in San Francisco, Sacramento, and Los Angeles. In San Francisco a church of 350 members has been gathered, and the Presbyterians have about 100 communicants. Considerable work for this class is also done by missions for the Chinese.

Chinese began to flock to our shores soon after the discovery of gold in California, nor did the stream reach its flood until they had added 130,000 to our population. The last census found but 106,688 remaining, of whom 95,477 were west of the Rocky Mountains. By the restrictive legislation of recent years the total is further reduced to about 80,000. New York City and Brooklyn together contains some 8000, of whom about 300 bear the name of Christians. The Presbyterians, North and South, the Methodists, Baptists, Congregationalists, and two or three other denominations, as well as the Methodists and Presbyterians of the Dominion of Canada, sustain missions for the Chinese at various points on the Pacific Coast, almost everywhere with excellent results. Probably not less than 5000 Chinese in America have accepted Christ as Saviour, of whom a large proportion have since returned to their native country and are spreading there among their benighted neighbors the glad tidings of the great salvation.

At the International Missionary Union "nugget" session, the suggestion was made that Dr. A. T. Pierson should be asked to go round the world on an evangelistic tour among the missions. Miss Ferguson, of Cape Colony, at once spoke out her hope that he might go by way of South Africa, and Miss Ben Oliel, a Jewess of Jerusalem, immediately responded that of course he would "begin at Jerusalem."

IV.—EDITORIAL DEPARTMENT.

A veteran missionary writes (enclosing $5 for the Student Volunteer Fund, by which we seek to supply the REVIEW to candidates for the field): "The letter of Dr. Seymour, our young brother in China, which appeared in the last MISSIONARY REVIEW, touched my heart. A voice came to me at once saying, 'Go thou and do likewise.' With the check which I enclose (I wish I could afford to make it larger) there goes a prayer that the $500 you need to 'make up arrears' may soon reach you.

"The longer I live the more I am impressed with the importance of *spreading information* in regard to the true condition of the world. It pains me to hear some pastors of our New England churches expressing doubts whether they can afford to take THE MISSIONARY REVIEW OF THE WORLD. I tell them emphatically they *cannot afford to do without* it. They do not realize how rich it is in facts—stirring facts from all parts of heathendom. I hope there will be a change in this respect soon. How much we need a revival of *missionary learning!* The Lord aid you, dear brother, in your good work.

"JOSIAH TYLER."

Mrs. Sarah M. Wood, of New York, whose beneficence has been exhibited in many other directions, moved by the same appeal for the Volunteer Fund, has enclosed *ten* dollars with a similarly helpful note, which is more encouraging even than the money. But still this deficiency of nearly $500 stares us in the face and prevents our supplying to the students the number of copies in demand. So fruitful has this benevolent distribution of the REVIEW to young men already proven, that the editors estimate that, for *every ten dollars thus expended, one new offer has been made for the mission field* by some student thus stimulated to self-sacrifice.

A. T. P.

The plague of the black death in China has assumed alarming proportions. It swept over London two centuries since, and reappears at times in the Levant. It is a fever, with severe glandular swellings, is thought to be highly contagious, and the death-rate is very high. In seven days as many hundreds died in Hong Kong, and more than a hundred times as many fled before it has died by it. It attacks animals. Over 20,000 rats had to be gathered and buried in the city. The Chinese officials seek to conciliate the evil spirits, to whose machinations they trace the awful visitation; and the superstitious natives parade the streets with josses, burning joss sticks, and firing crackers. To purge the city of its horrible filth might do some good, but these other measures are of course hopeless.

A dispatch appeared in the daily journals lately stating that 400 Circassians and Druzes had been killed or wounded in a fight in Syria. To Dr. Jessup's eyes it was a flash of light away in the East, revealing conditions which were not unexpected to him and which he well understands. He finds the explanation of the fight in a political movement which has been steadily promoted by the Sultan of Turkey, and by which the Sultan is endeavoring to supplant the Bedouin tribes of the Hauran by a Circassian population who are loyal to the Sultan, and who are gradually taking possession of the rich lands over which the Bedouins have ridden in former times, simply to make forays on the poor peasants. The Arabs, and also the Druzes in the region of Mount Hermon, claim that these fertile fields on which the Circassians are planting their homes and building villages are their pasturage grounds, and they are fighting off the intruders. The Circassians have held their ground as yet, but hostilities often break out,

and the dispatch is simply the brief record of one of the battles of the conflict.

Sequel to the Story of Ling Ching Ting.

(See Volume 4, p. 257.)

The following is the sequel to the Ling Ching Ting story of the converted opium-smoker, published in these pages some time ago:

"I have visited the site of Ling's imprisonment scores of times. The story I have from his eldest son, a tender-hearted, meek, and faithful worker. His second son has more of Ling's lion voice and fire. It was noised broadcast throughout the city that the Christian preacher would return and preach at the corner where he had been rotten-egged and stoned, and that the yamun runners would be on hand to drag him to prison. The whole population was on the *qui vive* to see what would happen. In due time Ling appeared as usual, violently clutching his closed Bible. He spoke a few words and then began to read. Rotten eggs and stones responded to every word. The runners seized him and dragged him through the excited crowds to prison. The hill behind the yamun, rising gently to the height of the building, was crowded with spectators. Ling saw his opportunity. The barred window faced toward the hill. He had not relinquished that characteristic clutch on his Bible. With his opium-smoked, raspy, sanctified voice he read: 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.' He had not spoken long (but so loud that he was heard in every room in the building) when the magistrate exclaimed: 'Let that man go; he does more harm here than outside!'

"Ling is buried at the west end of the district (county), on an elevation from which the city (Hokchiang) and many of the larger towns may be distinctly seen. There are more Christians in this region than may be found on a similar area anywhere in the empire field. He considered the island of Lamyit his home, and his nearest relatives lived there when he died. He might have closed his career there, but insisted that he 'must die' at his post. So the heathen insisted that he must be buried at his post, and donated the beautiful site where rest his ashes. This is one of the highest, if not the highest expression of esteem in China. He died on Saturday evening, trying to sing,

"'All worldly affairs to-day do away,
To-morrow perfectly keep the rest day.'

He has 'perfectly kept' the rest day for nearly a score of years. It will be a season of deep interest when we shall be permitted to ask him about Hok-chiang prisons as chapels and barred windows as Bible stands. May God give us another Ling Ching Ting, no matter about the raspy voice, whose first attempt as a Christian was to commit the Bible to memory.

"F. Ohlinger."

Mr. Frederic Perry Noble, one of our esteemed contributors, kindly corrects or supplements a statement in the July Review, pp. 540 and 559. He says:

"In 1825–27 Clapperton reached Sokoto in Soudan from the south *via* the Bight of Benin and the Niger Valley, while in 1830 the Landers rowed down the Niger from a point above its junction with the Binwe into the delta. In 1885 Thomson went 1000 miles up the Niger to Sokoto and Gandu. As to railways, that from Cape Town runs to Johannesburg, 1014 miles away, and to Preteria, two hours' ride beyond, while the road has already been *built* across the northern border of Transvaal."

A. Y. Smith, of Louisville, Ky., writes April 23d, 1894:

"It will be conceded that it is of the utmost importance that the Scriptures be placed in the hands of the heathen. There is the great difficulty connected with the case. In the first place, the great mass of the people of Asia and most European countries are illiterate and unable to read their own language. Then there are languages and dialects that have no written character. The result is that the missionaries in some instances will have to invent an alphabet, translate the Scriptures into it, and then teach the people to read it. Of course this will entail a great work and will delay the evangelization of the world.

"Science has right here given us a means of overcoming this difficulty. Though it takes long study for a person to learn a written language, any one,

however ignorant, can understand his own tongue by hearing it spoken. This science has enabled us to produce. I refer to the phonograph. If missionaries or heathen converts were to speak the Scriptures into a machine, it would repeat it right back, and the most ignorant could understand. Many would listen to a talking machine who would not hear a person read. Then in many Eastern countries women are kept secluded from the gaze of men, and it is not considered reputable for women and men to be together, or women to be seen in the presence of men. The phonograph would come in right here. It could be taken into the privacy of the Asiatic home, where a man could not. Then it would no doubt be cheaper than sending a person to a place for the purpose, and would receive attention where a person would not.

"Of course phonographs and wax tablets would cost money, but so do missionaries and written Scriptures. Nevertheless it is probable that it would amply repay any expense. Two or three families could listen from one phonograph, or a few could be kept in a church or chapel for any one to come and listen to.

"From these and other reasons that will readily suggest themselves to you, I think you will perceive the immense advantage that will accrue from the use of the phonograph in foreign countries to disseminate a knowledge of the Scriptures. You of course understand that the Protestant Christians form a very small proportion of the population of the world. Hence, it will take a great deal of expense and effort to evangelize the human race by the usual means."

A letter from Miss Nellie N. Russell, dated Cho Chin, China, April 5th, and addressed to Mr. Moody, says:

"The city of Peking, or parts of it, have been stirred and aroused as some of the oldest missionaries say they never expected to see it. For some weeks past the Spirit of God has been poured out in a very special manner, and we have seen Chinese, broken down and in tears, plead with God for forgiveness. Men have confessed their sins to one another and in public, and there has been such a movement as has made all our hearts rejoice. Of course it also means bitter persecution in some instances, but God has given grace to them to stand firm and true. Our converts make a great mistake when they think giving up the worship of false gods is all there is to Christianity, instead of being merely the first step. And this came upon them with such power, and men whom we loved and trusted were so moved by the power of the Spirit, that they broke down and told how they were doing this and that of which no one knew, but they could not get peace till they had confessed before men. Our young helpers, as well as the older, have had such a blessing that we look for great harvests. One of them said: 'All these years I have been preaching Christ, as though He were a foreigner, but now I have found Him as my Saviour, a new friend.' A young believer was so overcome to find that his grandmother did not believe in God that he wept. That made the old woman think it must be very important, since he could feel so deeply about it; and she went and found another old friend, and they talked it over and concluded they must know more about this Jesus doctrine, and came over to us to learn. They listened, and such readiness to hear and believe I have seldom seen. The spirit of understanding came to them, and they accepted it like children."

Referring to the editorial notes in the July MISSIONARY REVIEW, Miss Ross Taylor says: "Rev. Herbert Withey is of age, and a regularly ordained minister. The William Mead who is in the list is not the one who died. Julia Mead is not a child, but a successful missionary teacher, and William O. White, far from being a trader, is a regularly ordained Methodist minister, who has seen five years' service on the Congo."

Truly said that great soldier and brilliant senator, General Foy, who knew all about it: "Jesuitism is a poignard with its hilt in Rome and its point everywhere." The hilt is handled by the successor of Loyola, but the thrust is at the heart of nations. Woe to the people whom mere decoy ducks can cajole, while its insidious legions are desolating a country by cabals and secret machinations first, and when these fail, then by fire and sword, by revolutions and anarchy, as the last resort of "rule or ruin."—*Selected.*

The French Catholic Bishop Augouard of the South Pacific Islands describes, in a letter addressed to Cardinal Ledochowski and published in the Lyons *Salut Publique*, his horror at finding that the dish set before him, at a banquet given in his honor by one of the island chiefs, consisted of the *youngest and plumpest of the chieftain's wives*, whom he had seen full of life and laughter earlier in the day. What added to the prelate's dismay was the fact that when casually asked by the chief, during the course of the morning, which of the wives he thought the most attractive, the right reverend father, with heedless politeness, had pointed to the very woman who was later served up, cooked and dressed, as the *plat d'honneur*. The same newspaper, which is the official organ of the Roman Catholic missions under the control of the Propaganda Fide, gives extracts from the report of a priest on the river Ubange, in Africa, who relates that slaves there are sold alive on the public market for use as butchers' meat. Purchasers unable to afford an entire slave buy an arm, a leg or the head, and mark it with a piece of white chalk, after which the unfortunate victim thus partitioned off is slaughtered, and the pieces as chosen beforehand distributed among the butcher's customers."—*Selected.*

The following "Official Declaration of the Sublime Porte, relinquishing the practice of Executions for Apostasy" is a very important relic of history:

"(TRANSLATION.)

"It is the special and constant intention of His Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"'THE SUBLIME PORTE ENGAGES TO TAKE EFFECTUAL MEASURES TO PREVENT HENCEFORWARD THE EXECUTION AND PUTTING TO DEATH OF THE CHRISTIAN WHO IS AN APOSTATE.

"'*March 21st*, 1844.'

"To this must be added the following Declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on March 22d, 1844:

"'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.'"

Up to the present time physicians have sought in vain to explain the curious and generally fatal West African disease known as "the sleeping sickness." The victim gradually gives way to somnolence, the general health at first remaining fair, and the only abnormal symptom being a dropping of the eyelids while awake and a tendency to sleep at unusual hours. This tendency increases till finally the sleep is constant, life seeming to have given way to a sort of insensitive fungus development. Finally food can no longer be taken, and in the end death results from exhaustion and starvation. It has been suggested that the disease is a form of blood poisoning arising from ingestion of a fungus growing on grain, but this lacks proof. The cause of the complaint, in fact, may be said to be yet wrapped in mystery.

Mr. A. N. Baker, of the South African General Mission, writes from Swazieland, giving some interesting details of his evangelistic tour.

Makoti is one of the converts at the Mahamba kraal, an important man in the kraal, very humble, perhaps fifty years old, middle sized, with an old red soldiers' tunic down to his waist, a battered slouched felt hat on his head, bare legs and feet. The angels of God rejoiced over dear old Makoti as they heard him say, "Yes, I love Jesus, He takes care of me (literally keeps me going) every day." On Sunday afternoon, April 1st, he and two other converts held up hands as a lifelong pledge against Kafir beer. When they came out of the meeting one of Makoti's wives began to taunt him. "What a foolish thing you have gone and done. What will you do when the beer pots are standing all around you, and everybody else is drinking?" Listen to this glorious an-

swer: "I have asked the Lord to wash the taste of the beer out of my mouth, so that when I see it I shall have no desire for it."

Another man, lately converted, ran down to Mr. Baillie to hear whether he might, consistently with his new profession of faith, adopt the head-ring or kehla, which the head man wanted to invest him with and which is looked upon as a great honor.

One evening one old woman drew my attention to a child singing. Just behind me sat a young woman with a baby boy of about three years, singing in his broken baby fashion, "*Alleluia! umkulu umbuso ke Jesu*" ("Hallelujah! great is the kingdom of Jesus"). A thrill of joy shot through my frame as the mother, with beaming face, said: "You see we are teaching our children to love Jesus. He will be a teacher when he grows up." God grant that mother's desire.

These women and girls—so great is their fear of offending their superiors and so heavy the fines and punishments—that they dare not do anything new before the king has shown the way. All appeals for an open decision for and confession of Christ were met by a prompt reply: "We dare not until the king has shown the way." And yet at the close of one of my meetings one of the big girls came up and said: "We *do* love your God, and we are listening with our hearts as well as our ears."

There was a remarkable case of the convicting power of the Spirit. A trader, living near the queen's kraal, greatly addicted to drink, was a fearful blasphemer; the oaths rolled out of his mouth. I found him sitting on the kartel half drunk, raving in a drunken way about the state of the country and interlarding every sentence with great oaths. On the table stood two gin flasks, one nearly empty, the other just opened. Near by sat the old queen's son and a young chief, both slightly stupid with liquor. After he had rambled on a bit, Michael asked him to give him the two flasks on the table. "What's the use?" was the reply; "look, there are five cases, enough to drown myself in." I sat there speechless, my whole soul moved to think of the mischief that accursed stuff would do to those poor, ignorant savages, and feeling my utter helplessness, I looked up to God and asked what He had for me to do. I looked him steadily in the eyes, my heart so full that I could have burst into tears. He said: "What are you looking at me like that for?" and the following colloquy took place. "There is a God in heaven." "I know that or I would not be sitting here." "He does not believe in gin." "You never said a truer word, but what can I do? I must keep my hold on the queen and people, and my enemy has been using this weapon, and I must use it." "I thought you said you were a man?" "So I am." "Well if you saw three tiny little innocent white children come in here, and a white man were to pour out three glasses of poison and hand them to them, telling them it was nice, would you not take him by the throat and pretty well shake the life out of him? And yet you gain an influence over these poor, ignorant Kafirs (mere children), and go and put that into their hands which will curse them both body and soul." "Then burn the stuff!" said he, with a volley of oaths. I needed no second invitation. We carried out one case, and then Michael, in much fear and trembling and many whispered cautions, helped to carry out the remainder, including the two flasks on the table. The trader called for a hatchet and had the cases pryed open. I split up the lids and laid them for burning. He fetched the fire, and we then set to work and demolished the ugly black demons. The most pitiable sight was to see the sad look on the faces of the natives standing round, showing how they loved the vile stuff. Next day we visited him again and had a very blessed personal dealing with him. Not a single oath passed his lips. He told us of his people—Quakers in Belfast—and when we parted accepted my little Bible as a memento. Our God doeth wonders. Into His hand we have committed our brother.

We paid a visit to the old queen dowager, still the principal *power* in Swazieland, although losing it daily now that the young king is nearly of age. The money chest (treasury) with nearly five thousand sovereigns was sent to the young king just before my visit, part of the proceeds of the innumerable concessions granted by the late king. After a few preliminaries with the Indunas, in which I learned the proper salutation to give on entering the royal presence, we were ushered in through various byways and passages to where Her Majesty sat. I had intended to address her as the Lioness of Swazieland, but by addressing the Induna, and saying I wanted to see the Lioness, he replied, "Oh, you mean the She Elephant." This gave me the cue.

There Her Royal Highness sat under an unimposing awning upon tapestries or carpets. Her royal feet were encased only in nature's habiliments, and

the ankles slightly swollen with rheumatism. Very stout in figure, she has a pleasant, dignified, and queenly face and a broad, intelligent forehead. I saluted her with "I come to pay my respects to the She Elephant of Swazieland." With a pleasant smile she bent forward and extended her hand, which I immediately clasped, dropping upon one knee in true knightly fashion. Sitting back upon my heels, I took advantage of my friendly reception thus: "She Elephant, we are a happy people. While others are content to have an inheritance of money and cattle and temporary power, we enjoy an inheritance with the King of kings, to whom the money and the cattle and all power belong." "Yes," said she, "you must be a happy people." "Do you know, She Elephant," said I, "what the water of life is? Let me tell you by a parable. Four young natives left their homes away beyond the Zambesi and travelled all the way to Johannesburg to work for money. They earned large wages, and at length, with full purses and boxes containing precious things they had bought, they set out on the homeward journey. They reached a part of the country where water is exceedingly scarce; so carefully filling these water bottles they went on their way until they drew near to a place where they had rested by a fountain on their down journey. Depending on this fountain, they drained their vessels of the water left, but on their arrival at the spot they found the fountain dried up, behind and before nothing but a long arid waste. In dismay they pushed on in the burning sun till they dropped exhausted and perished from thirst. The next passers-by found the boxes and the money, but the bones of the owners scattered far and wide. Just so is it with the soul. Money and precious things and cattle and power cannot satisfy its thirst. There comes a time when, possessing all these, it perishes for want of the water of life." The queen up to this point listened with close attention, silencing some chatter among the women and girls behind us; but now an old Induna, who had evidently given a sign that the interview had been long enough, instantly ejaculated, "Let us go." Whereupon Her Majesty raised her mantle to throw over her shoulders, and there was no mistaking the meaning of the sign. I pleaded for a short prayer, and she evidently was willing, and cast a pleading glance at the chamberlain, but he was inexorable. So with a farewell "May we meet in heaven," to which the response was, "May it be so," we bowed ourselves out of the royal presence. But now three Indunas clamored for a shilling each. Turning sharply round, I said: "I am surprised. Are there three paupers in the very presence of the queen? I have one shilling (I had taken good care to bring only one), but that is for the She Elephant." Instantly the two royal palms closed over the coveted coin. Oh, that they were as eager for the treasure that fadeth not away! Just outside the enclosure stood a buck-wagon quite new, such as is used here in transporting goods. This is the royal equipage. For fifteen miles before I reached our station I could see the villages all along the hillsides crowded with people, all ignorant of the Gospel and still unreached, being quite beyond the radius of our sister's visits. There is a splendid opening for another station about ten miles north of our present station, and worked in conjunction with it. The sale of strong drink to the Swazies is prohibited, but it is obtainable by them all over the country.

The St. Petersburg correspondent of the *Daily Telegraph* writes: "A very lurid light has just been thrown upon the life and superstitions of the Russian peasantry by the perpetration of a gruesome crime, in the name of what they take to be Christianity. A rich, popular farmer died rather suddenly in the village of Sooroffsky. He had been seen in the enjoyment of excellent health on Thursday, and was found dead in his bed on Friday morning. He was prayed for and duly 'waked,' after which he was carried to the grave. Almost all the inhabitants of the village, inclusive of the priest, followed him to the churchyard. Just as the body was being lowered, the lid, which had been fastened rather loosely with wooden nails, began to rise up slowly and detach itself from the coffin, to the indescribable horror of the friends and mourners of the deceased. Then the dead man was seen in his white shroud stretching his arms upward and sitting up. At this sight the grave-diggers let go the cords, and along with the bystanders fled in terror from the spot. The supposed corpse then arose, scrambled out of the grave, and shivering from the cold (the mercury was 2° below zero Fahr.), made for the village as fast as his feebleness allowed him; but the villagers had barred and bolted themselves in against the 'wizard,' and no one made answer to the appeals he made with chattering teeth to be admitted, and so, blue, breathless, trembling, he ran from hut to hut like a rat

in a burning room seeking some escape from death. At last fortune seemed to favor him, and he chanced on a hut the inmate of which was an old woman who had not been to the funeral, and knowing nothing of his resurrection, had left her door unbarred. He opened it and entered, and, going up to the stove, seemed as if he would get inside it if he could. Meanwhile, the peasants gathered together, armed themselves with poles and stakes of aspen wood—the only effectual weapon in a fight with a 'wizard'—and surrounded the cabin. A few of those whose superstition was modified by faith in the merits of modern improvements also took guns and pistols with them, and, the door being opened, the attack of these Christians against this 'devil's ally' began. The miserable man, dazed by all that had happened that morning, and suffering from cold and hunger, was soon overpowered, and his neighbors, with many pious ejaculations, transfixed him, though alive and unhurt, with holy aspen stakes to the ground in the court before the hut. When things had reached this point the priest, who had recovered somewhat from his terror, came upon the scene with a half-developed idea that perhaps, after all, the alleged corpse had been plunged in a lethargic sleep, and might recover and live as before. But he found the unfortunate man pinned down to the earth with the aspen poles, with no manner of doubt about his death. The police superintendent (Stanovoy), who lived close by, then arrived, and also saw the murdered man, and made inquiry into the manner of his death. The peasants had gone to their daily work, leaving the body according to the requirements of the superstition prevailing in Russia, until sundown, when they intended to draw out the stakes and throw the corpse into a bog. Cases of this kind are of not unfrequent occurrence in Russia. The press is taking the matter up, but is not sanguine of attaining permanently satisfactory results, which cannot possibly be achieved until a fair and impartial trial shall be given to education."

Robert Arthington, of Leeds, writes: "I wish most earnestly that the real Christians of North America would give the Gospel to the Indian tribes of the southern continent. I think that the Lord has made or is making sufficient provision providentially for the Indian tribes of North America, so that virtually and practically all may know the Gospel whom the Lord is pleased to 'draw' to do so—is pleased to 'call.' I have even read of Indians in North America walking 2000 miles to learn from the white men, the Indians having heard that the whites had a better religion than they. Yes, compared with the Indian tribes of South America the Indians of North America are provided for, or are being so. Will you stir up the true Christians of the States to visit with the message of life the Indians of South and of Central America?"

"The Great Closed Land" is a very attractive and compact work on Thibet, by Miss Annie W. Marston, sister-in-law of Cecil H. Polhill-Turner, written with a view to encourage and stimulate intelligent, definite prayer for Thibet. It is very attractively prepared and embellished with fine illustrations, and will be welcomed by any who desire to get a knowledge of this hermit nation. It is published by S. W. Partridge & Co., London.

John Wesley said at the close of life: "After having served you between sixty and seventy years, let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God intrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on. not in idleness, but honest industry, And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste! haste! Send all you have before you to the better world."

Apropos of the above, the late Charles Pratt said to Dr. Cuyler some years ago: "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Miscellaneous.

—"The Old Testament is full of germ thoughts recorded thousands of years ago, which are found flowering into perfectness of the New Testament. Purposes and promises are there proclaimed which find their realization and fulfilment in the unfolding of the later revelation in which the germinal promise of Paradise expands into the New Jerusalem of the Apocalypse.

"Many of these 'exceeding great and precious promises' are associated directly with the maritime commerce of the world, the far-reaching enterprise of which is closely related to the cause of God and the extension of His kingdom among the nations. Tarshish and Tyre and the isles of the Grecian archipelago, though they intended it not, were agents employed to carry out the Divine plan for the subduing of the world to Christ. Just as Babylon is used to represent the world-power, and Zion or Jerusalem the spiritual power, so it was promised by Isaiah, the prophet of evangelism, that 'the merchandise of Tyre' should be 'holiness to the Lord,' and the ships of Tarshish the first to bring the sons of the Church from afar, their silver and their gold with them unto the name of Jehovah.

"What Tarshish and Tyre were to the Old Testament civilization, that is New York, London, Liverpool, and all other mercantile cities of our own day, to the increase of the Church and the evangelization of the world. It is decreed that through the conversion of the wealth and the influence of modern commerce, sanctified and inwrought by the Holy Spirit, the nations of the earth are to be brought to bend the knee and consecrate the heart to Christ. It is not too much to say, therefore, with the Bible in our hands, that there is a wonderfully close relation now existing between the commerce of the sea and the cause of Christ all over the world."—Rev. C. J. Jones, D.D., *in Sailor's Magazine.*

—"A remarkable utterance from the Jewish world, which is, to our thinking, a sign of the times, if it is not altogether a unique phenomenon. Mr. Claude Montefiore, who lately was Hibbert lecturer, and is one of the editors of the *Jewish Quarterly*, in reviewing 'for the first time a book dealing with the New Testament,' speaks of Jesus as 'the most important Jew who ever lived, who exercised a greater influence upon mankind and civilization than any other person, whether within the Jewish race or without it.' We believe the *Expository Times* is right in declaring that such an attitude toward Jesus is altogether new for a Jew who still remains within the bosom of Judaism. That a Jew should place Jesus, whom his people have so long contemptuously called 'the hung,' above Abraham, Moses, or David, shows to what a length the modern movement among the Jews has carried some of them."—*Church of Scotland Record, quoted in Indian Standard.*

—A Sumatran applying for baptism, being asked if he was fixed in his resolution, answered: "For me there is only one sun. When that is risen, I have no need to be looking about for another."—*Rhenish S. Magazine.*

—We have been shown by Mr. S. C. Bartlett, Jr., a few copies of *The Bijou of Asia*, written in a very curious, but usually intelligible English, and containing some points which it may be well to note. The editor cannot be blamed because his vernacular instinct in English is not sufficient to show him

that he has chosen an English title for his paper which is not English, and which communicates to it an indescribable air of finicalness and pettiness. The periodical is hardly of such solidity or importance as to require a graver title. If its intellectual strength were equal to its malignity toward the Gospel, the case might be different. We note a few points.

It is natural, but hardly excusable that the editor persists in maintaining us in our popular error, that there are 400,000,000 Buddhists in the world. He knows, of course, as Dr. Legge has shown, that 100,000,000 is a fairer estimate. No one is properly a Buddhist whose religious sentiments and practices are not predominantly controlled by Buddhism, and tried by that test, the great bulk of the Chinese are not Buddhists, any more than those Unitarians are Christians who read indifferently in their assemblies the Bible, the Koran, and the Zendavesta. No one is a Christian or a Buddhist who does not at least avow himself one; and tried by this sufficiently elastic test, both religions would need a new census.

It is known that there are profound differences between northern and southern Buddhism. Some have doubted whether they are now really one religion. Comparing a long letter from Siam, however, with the Japanese statements, they appear to be fundamentally the same. 1. The simplest statement of Nirvana, after all, and its original meaning, as scholars say, is given in the Siamese letter—namely, a dying off as of a flame from a lamp, so that there is no new birth. This statement in lucidity contrasts very favorably with the complicated and unintelligible endeavors of the editor to make out that Nirvana is at once existence and nonexistence. 2. There is a common denial of the soul, as an entity capable of surviving death. Rebirth is not a new birth of the same individual, but a new birth resulting in some inexplicable way from the former individual's acts. 3. There is an emphatic denial of Divine existence or helpfulness. Delivery from the endless chain of new births (to which invincible human instinct will still attach the sense of personal identity) is a matter absolutely of self-help only. Spiritual pride finds its apotheosis in Buddhism. 4. There is the common assumption that Sakyamuni, or Siddartha, is the Buddha of the present era. The nearest approach to devotion and to the idea of grace is gratitude to him for his benignity in remaining for a while out of Nirvana, in order to enlighten his brethren. It is true, the historical figure of Siddartha (if it is historical) seems to be more vivid in the south, and the divinized idealism of Amida Buddha in the north. Still the difference appears to be secondary, not fundamental.

—It is well known that when a woman abandons Christianity, she commonly entertains a malignity toward it of which a man is less easily capable. This is no way true of Miss Frances Power Cobbe, but she remains altogether within the Christian circle of belief as to God, holiness, immortality, and Christ as the Regenerator of mankind. She is, therefore, considered, *ad extra*, essentially a strong Christian. This intense malignity, however, is exemplified in the fullest measure in a certain Sarah Jane B., who writes for a Boston paper, called *The Buddhist Ray*, a series of "Don'ts," as cautions to Americans in talking about Buddhism. Many of these cautions are quite in point. For instance: "Don't call the Hindus Buddhists. Don't believe that Buddhists 'swarm in the streets of Boston.' Don't think that the abbots and monks of Buddhism are priests, and that the order of ascetics is a church. Don't call every one born in a nominally Buddhist land a Buddhist." The malignity reaches its climax in these: "Don't try to persuade a Buddhist that the woman of the Occidental family is better off than the woman of the Oriental harem." "Don't be loud about the 'intelli-

gence' of a man who sends missionaries to convert Buddhists to Christianism." But, above all, in these two: "Don't ask a Buddhist to accompany you to a prayer-meeting, a slaughter-house, a grog-shop, or any other bad place." "Don't, for pity's sake, send your children to Christian schools, or to any place where Christian influence prevails."

That malignant hatred of God, and of His Christ, and of His kingdom, which is beginning to develop itself in Christendom, and to make itself ready for the final and conclusive struggle, is not yet prepared for its consummate organization, under that one head who is to be in the especial sense Antichrist. It must be, therefore, quite an advantage for many of these forces of the Pit to shelter themselves for the time being under the name of an ancient and extended religion, originating quite independently of the diabolical ends to which these now endeavor to turn it. We are yet, in all probability, to see among us an intensity of fiendish hatred toward the Most High and His people of which we, in our nerveless good-nature, are as yet unwilling even to admit the possibility.

—*Medical Missions* speaks of two theories of medical work. "One divides a medical missionary's work into two categories, one of which is medical and philanthropic, its aim being to gather kindly disposed crowds; while the other is spiritual and missionary, and seeks to lead men and women to Christ. According to this theory, medicine is *a means to an end*, and if the same end could be reached by any other plan, as, for example, by daily doles of bread or by gifts of cash, it would make no difference to the Church as long as an equally good Gospel opportunity were secured.

"The other theory is this, that a medical missionary is the modern representative of the men sent forth by Christ in the days of His flesh with the instruction, 'Heal the sick and say unto them, The kingdom of God is come nigh unto you.' Those early medical missionaries were clothed with healing power, miraculous, swift, effective; a power not possessed in permanency, however, but temporarily as their Master saw fit for His own glory and their good to entrust them with it; a power which was intended to magnify their Master's omnipotence, His truth, His compassion, and the fulness of salvation to soul and body, which He was ready to give in His kingdom to all who would receive. Every healing miracle was a sign and a seal of the whole breadth of salvation.

"The modern medical missionary, according to this theory, is also a man clothed with healing power; a power linked with those early gifts in that it is the direct fruit of the presence of the spirit of Christ among men; a power which, wherever and in whomsoever existing, is one of the marvellous gifts of God, which under the administration of the Spirit has been slowly evolved through the centuries of the Christian era till now it is a magnificent inheritance, and in the hand of increasingly exacter knowledge moves with ever surer aim to meet and wrestle with and overthrow disease; a power which is rapidly culminating to its destined measure of perfection at the very hour when, as in the first century, the word has gone forth that to all the world the Gospel must be preached; a power which is not temporarily but permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

"According to this theory, medicine is not a means to an end, but is an *integral factor* in the one work of presenting Christ to the heathen.

"Along the lines of slow and diligent and patient study the modern Christian student enters upon this possession of healing power, and goes forth into the midst of heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour

whose salvation embraces both soul and body, and who permits to His servants to-day, by every healing act they perform in His name, to evidence forth and to seal the power, the character and the extent of His salvation."

The editor well dwells also upon "the marvellous concentration of our Lord's visible activities against sin and Satan, as shown in His constant conflict with disease and death in the human body." It is Christ still doing the same in slower processes, as it is the Spirit of Pentecost still using the tongues of men for extending the kingdom, though in slower processes.

—"In the Jammalamadugu taluk the Society for the Propagation of the Gospel has been working, as well as the London Missionary Society. Some friction was likely to arise, and the matter was referred to the Bishop of Madras, who carefully considered the matter, and gave definite instructions to the S. P. G. missionary on lines that may well be followed wherever societies work side by side. The town of Jammadalugu being the chief centre of the district is to be open to both missions, but the rest of the field is to be divided between the two societies. The missionaries or agents of one society are not to begin work in a station occupied by another. A village is regarded as occupied where there are three families or fifteen persons belonging to a mission, where there is a catechist or teacher stationed, or where the agent of a mission has systematically visited the village for two years, not less than six times a year. The Christians shall have freedom of choice as to which mission they shall join, but in case of change a reference should always be made to the missionary in charge, in order to secure the maintenance of discipline. The same rule will also apply to agents. These regulations are most sensible and should lead to harmonious working. This would not follow if the two missions were indiscriminately mixed up in the villages."—*Harvest Field.*

—The *Harvest Field* quotes from the *North India Church Missionary Gleaner* a letter from Dr. Baumann, as follows: "Yesterday I had the happiness of baptizing a young Mohammedan and his wife and three children. He is an educated merchant who dealt in *kinkas*, or cloth interwoven with silver and gold threads. By embracing Christianity, however, he has become a beggar, as his father has disinherited him and thrust him out of the house, with nothing on him except his clothes. But he has counted the cost, and is happy in the exchange he has made. He has been coming to me for the last eleven months secretly for instruction, and many have been the efforts to induce him to give up Christ, partly made through Moulvies, partly through the tears of his father, but grace enabled him to remain firm. By this baptism a ripple has been caused on the stagnant waters of Benares."

—The foolish woman Mrs. Besant has come round to a new phase of absurdity. The *Harvest Field* remarks: "Mrs. Besant seems to have taken to Hinduism and all its dogmas most heartily. She believes in the Hindu gods; she tells Hindu audiences that she was a Hindu *pandit* in a former birth, and is visiting her own land after a sojourn in the West, where she was incarnated to know the nature of the materialistic civilization of those regions; she upholds the caste system as a necessary part of the law of *Karma*, those in the lowest caste being there as a result of their former works. It is no wonder that she gets crowded audiences to listen to her. She is a forcible speaker; she knows how to adapt herself to her audiences; and hence they do not hesitate to call her Saraswati, the Hindu goddess of learning. She very calmly dogmatizes upon what is incapable of proof, and many are being led away by her dogmatic utterances upon speculative philosophy. Her visit will doubtless revive for a season the waning influence of Theosophy,

and there will be an increasing opposition to Christianity as a result. Mrs. Besant does not hesitate to sneer at Christian missionaries, and to warn the people not to send their children to mission schools. The Theosophists know that the only opponent they need fear is Christianity, and they openly avow it. This should encourage all Christians to continue their efforts to enlighten the people of India and seek to deliver them from the endless mazes and mystical teaching of Theosophy."

English Notes.

BY JAMES DOUGLAS.

London Missionary Society.—This society has suffered a severe blow in the removal by death of Dr. Roberts, of Tientsin, at the early age of thirty-one. A ripe Christian and an able medical practitioner, he was originally designed to be the late Mr. Gilmour's companion in labor among the Mongols. This hope, however, if not nipped in the bud, was disappointed in the moment of realization; but it was not personal considerations, though his health suffered at Chaoyang, which turned him aside from his original aim. "The death of Dr. Mackenzie, and the consequent urgent needs of the hospital in Tientsin, led the directors to transfer Dr. Roberts to that station." The appointment was eminently suitable. Dr. Roberts was a man of even temper and of a beautifully Christlike spirit. The Chinese, as well as his colleagues, were won by him; and many of his patients bless God for "the double cure" given to them through his care.

"*Inching*" *Along in Central China.*—In this month's *Chronicle* (July, 1894) there is an admirable letter from the pen of Dr. Griffith John, of Hankow, under the above heading. It illustrates the need of patience in order to conquest. A small Christian colony has been founded by Dr. John, after two years' labor, at Pah-tsze-Nau, a market town in the district of Tien-Meu, some 120 miles from Hankow. In this place twenty-two adults have been baptized, the firstfruits of Tien-Meu to Christ. On his recent visit Dr. John sought to purchase a building to be used as a Gospel hall. The main opposition came from the opium-den quarter; but it was of a malignant and determined type. Dr. John, however, was not to be foiled. Undeterred by disheartening circumstances he returned to the charge and succeeded at length in winning his cause and humbling the foe. Quoting the proverb, "He that will have a cake out of the wheat must tarry the grinding," he says: "It is so emphatically here. Nevertheless, patience here, as everywhere, is a power. It was necessary to wait two years before attempting to fix ourselves at Pah-tsze-Nau, and then to wait a whole week, and that in the midst of very trying circumstances, in order to see the attempt crowned with success."

The Leper Colony at Isoavina, Madagascar, which was opened on February 1st, has now twenty inmates. So glad were they when they found that they were to be treated as human beings in the Christian name, that some of them actually attempted to dance, notwithstanding their toeless feet. One of themselves, a Christian named David, has been by them unanimously elected as overseer, and has entered with vigor on the work of teaching to read, singing of hymns, the Catechism, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, with explanations. "Who knows," he says, "but that for this purpose God has sent this degrading malady upon me, as He sent Joseph into Egypt to save his brethren." He has become quite the pastor, philosopher, and friend of his companions in their dark and cloudy day.

Church Missionary Society, Ceylon.—The Tamil Coolie Mission, begun by the Church Missionary Society in 1854, on the invitation of a few coffee-planters, has issued its twenty-eighth report. Under the supervision of three Euro-

pean missionaries, it employs 2 native clergymen, 34 native catechists, 34 schoolmasters, and 7 schoolmistresses. The total number belonging to the congregation, including 771 children, is 2270; the average number who attend the Sunday services, 831, and the number of communicants, 724. Fifty-four adults were baptized during 1893, and there were 87 inquirers at the end of the year.

Eastern Equatorial Africa.—At Mamboia on Easter Day the Rev. A. N. Wood baptized seventeen adults. The baptism took place in a river. When all the seventeen had been baptized a hymn was sung—"O happy day that fixed my choice!"—after which Mr. Wood gave an address in three parts: (1) to the heathen, (2) to the Christians, and (3) to the newly baptized.

Western Africa.—A severe loss has befallen this part of the mission field in the death of the Rev. E. Leversuch, of Sierra Leone. He died on Sunday, April 21st, at Freetown. "Mr. Leversuch was a student at Islington College, and passed first-class in the Oxford and Cambridge Preliminary Theological Examination in 1889. He joined the mission the same year, being assigned to work among Mohammedans, but he was, through the exigencies of the mission, frequently called upon to engage in other duties."

A telegram from Sierra Leone announces the death of Miss Thornewell, who went out to Africa only last autumn. She is the first of the women students at the new training home at Highbury to be called into the Master's presence.

China Inland Mission.—An interesting paper on the province of Kan-suh appears in *China's Millions* for July. The writer is George Graham Brown, of Lan-chan. According to this missionary, the people of Kan-suh form an interesting study. Called savages by the people of the neighboring provinces, they show a steadiness of purpose and firmness of character not to be found among some of their neighbors. Unhappily the vice of opium-smoking is now working its direst evil upon the people throughout the province. A problem not less difficult concerns the large Mohammedan population who thus far have presented an unbroken front of resistance to the Gospel.

The pioneer missionaries entered this province in 1876. "Led of the Holy Ghost, after traversing 1500 miles they arrived at length in a place which He had previously prepared for them to dwell in. As a result of this journey the first mission station of Kan-suh was opened during 1878 in the city of Ts'in-chan, which lies toward the south of the province." Other cities followed—Lan-chan, the capital of the province; Ninghsia, and Si-ning, which is on the road to Thibet. In Ninghsia and Lan-chan there are now small churches gathered in. Beyond the five or six stations named, there are in the province *seventy walled cities without a witness for Jesus.*

Presbyterian Church of England.—The women's quarterly organ, *Our Sisters in Other Lands*, is to hand, containing a full report of the annual meeting of the Women's Missionary Association. Mr. and Mrs. MacIver, Miss Johnston, and Miss Ricketts were the speakers from mid-China. Numerous interesting particulars of the work among the Chinese were given. After two young women had been baptized, the mother-in-law of one of them said: "I wish all the members of my household were like that girl, and I hope the next time you come—addressing the missionary—my son also will be baptized." Another said: "Look at my son; formerly he was an opium-smoker and a gambler, now he is the most filial and loving son on the country side. My son is a standing proof of what the Gospel can do." The difference between his heathen past and Christian present was thus put by a converted tailor: "Liong nyit siong ma, sam nyit siong ta," which means, "Every second day a scolding match,

every third day a fight." "But," he added, "since Christianity entered our family there has been nothing of that." The testimony of one woman was: "The words you tell us make our hearts peaceful. I often wake up in the night and think of what you have told me, and I have rest." Another, who had gathered some twenty neighbors together to hear the Gospel, said respecting what she had heard: "These words are so good. Last time I listened till my heart was stiff." The idea was, that just as one's arm grows stiff by any piece of hard work, so her heart was stiff through her earnest attention. Among other interesting cases narrated was that of a woman who had been a spirit-medium and had been looked up to by the whole village as superhuman, and had obtained large sums of money in consequence. Being induced to go to a Christian chapel, this woman had not only heard, but believed the Gospel, and is to-day a saved woman and changed character.

THE KINGDOM.

—Soap was an unknown article in Korea until introduced by missionaries.

—Bishop Tucker states that a Uganda man will willingly work three months to obtain a copy of the New Testament.

—"The water will not hurt me, but the rum will." This was the answer of one of the native headmen on Kusaie, Micronesia, when the captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him.

—The very idea of disinterested benevolence is something almost altogether unknown in non-Christian lands. Rev. W. R. W. Gardner has been touring among the Arabs in the region about Aden, and writes: "The ideas of many of those we met, with regard to our reasons and purpose in coming among them, are peculiar. Many think that we are seeking opportunities of doing good deeds which will bring us rewards hereafter; and they therefore seem to think that they are doing a good deed when they give us an opportunity of doing one. Thus, evidently, argued one man who asked for a charm which should be all-powerful in preventing his wife forsaking him; and when I refused he expressed his astonishment. Did we not come seeking to do good deeds, then? he asked. And as an afterthought, without apparently any sense of the humor in the sudden change in his request, he as ed whether I would not then give him *at least a bottle of kerosene oil.*"

—God bless this aged and heroic saint. His name is Anderson, and he wrote to the society which sent him out: "My day of service will soon be over. Forty-nine years have passed since I first set foot on loved Jamaica, and forty years have passed since my arrival in Calabar. Increasing infirmities render my future not dark, but uncertain. I thank the mission board for the kind hint that it might be well for me to retire and rest for a season. I look up for direction. I still cherish the old wish, thoroughly shared by the companion of forty years, that 'our rest together in the dust' should be in the soil of old Calabar. I should be ready to sacrifice the wish, however, rather than prevent a younger, stronger, more useful man from occupying my position."

—Judson used to say: "O Lord! have mercy on the churches of the United States, and hasten the time when no church shall dare to sit under Sabbath and sanctuary privileges without having one of their number representing them on heathen ground."

—We knew that many were the trials of missionaries, but who would have thought possible this one of which Mrs. Stover in West Africa speaks: "What can missionaries have to do with postage-stamps other than to stamp their letters? A great deal, it would seem, judging by the number of letters received from men, women, and boys,

who have been struck with the stamp craze. These letters cover a period of ten years, and would make quite as valuable a collection as the stamps. To some replies have been sent; some have not received a second thought, and some have vexed us. Yes; we emphasize the word *vexed*, for missionaries are mortal. To think that intelligent beings should consider our time of no more value than to be spent in gathering old stamps! Because, should we attempt to respond to one half of these requests, *we could do nothing else*. Some of these epistles are most beneficial, as they cause us hearty laughter; but there is a limit to all things, and the time has come to cry out, Hold! it is enough." And then she proceeds to give a bill of particulars.

—At the recent missionary conference of the Anglican communion the Bishop of Lahore said that although he had been in India for more than a quarter of a century, and had, by turns, observed missionary work in Bengal, Burmah, the Northwest Provinces, the Punjab, and Sindh, he had "never yet met with an organized mission of the Church of Rome to heathen or Mohammedans, except in places where God had previously and conspicuously blessed the labors of some other Christian body." Where a Protestant mission had become a prey to discord and division there Rome found her opportunity. And Mr. Eugene Stock added: "It is the literal and painful truth that, all round the world, Rome's attitude toward us is one of persistent, bitter, unscrupulous interference and opposition. In West, East, and Central Africa; in Palestine and Persia; in North and South India; in Ceylon and Mauritius; in China and Japan; in New Zealand and among the red Indians of the Dominion of Canada, it is one uniform story."

—Pope Leo's fervid call to Protestants to return to the bosom of Mother Church is not likely to secure many perverts for his communion, and yet who of us is not able to join in this his prayer for missions? "And Thou, O Preserver and Protector of the human race, Jesus Christ, hasten and quickly accomplish the promise Thou formerly madest—that when Thou shouldst be lifted above the earth Thou wouldst draw all things to Thee. Come then at length and show Thyself to the infinite multitude who yet know not of the great blessings Thou hast purchased for mortals with Thy blood; stir up those who are sitting in darkness and in the shadow of death, so that, enlightened by the rays of Thy virtue and wisdom, they may, through Thee and by Thee, be made perfect in one."

—At the annual meeting of the New Hebrides Synod, in May, serious charges were preferred against the missionaries, on the authority of Sir S. Griffith, Chief Justice and former Premier of Queensland, Australia, to the effect that one of them had furnished rum and powder to the natives for barter, and that others had been guilty of misdemeanors. But since then careful inquiry into the matter has been made by Sir John B. Thurston, Governor of Fiji and High Commissioner of the Western Pacific, on the islands where the missionaries had labored, and he found that the charges were false, the people themselves testifying in the same direction. Thereupon the Synod passed a resolution expressing its astonishment that a high officer of State, such as Sir S. Griffith, should publish his accusations in the Government Blue-book without taking the pains to investigate them.

—These sentences, taken from *The Outlook*, tell what Rev. Francis Tiffany, a Unitarian minister, thinks of missionaries and their work, after travel and research in India: "To them, decried and sneered at on every hand, are due the inception of every reform in education, in medicine, in the idea of humanity, and the elevation of women, that was afterward taken up by the British Government." He says in substance:

It seems to be the correct thing to speak with contempt of the missionaries, and then—to avoid being prejudiced in any way—carefully to refrain from going within 10 miles of them or their work. The thing to do is to take for granted that they are narrow-minded bigots, bringing nothing but hell and fire into India. But those he met he found the most earnest and broad-minded men and women to be encountered anywhere, the best acquainted with Indian thought, customs, and inward life, and doing the most to elevate the rational and moral character of the nation. The dedication of the young missionary women to the task of lifting their sisters of India out of superstition and ignorance he found one of the most moving sights he ever beheld.

WOMAN'S WORK.

—A King's Daughters' circle in San Francisco is composed of 8 Chinese women, 2 Japanese, 2 Syrians, and their 2 American teachers.

—Thirty-six young women have just graduated from the Chicago Training School. Of this number 7 will enter a foreign field, 4 will enter various departments of the home field, 1 will marry a Methodist minister, and 19 will enter deaconess work.

—A missionary in India writes: "One is astonished at the amount of jewelry the women wear, in the form of necklaces, ear-rings—half a dozen sometimes in each ear—nose-rings; a variety of rings for both fingers and thumbs; almost numberless bracelets, and also on the upper part of the arm; anklets, cumbersome and noisy, and a set of heavy ornaments fitting to each toe. All these we frequently see on the person of one woman, and, after becoming Christians, it is often years before they do away with such things."

—And another, speaking of zenanas, affirms: "There is no intellectual life. The women scarcely ever read, although they are sometimes read to. Books are almost unknown. 'Education is good,' says the Hindu, 'just as milk is good; but milk, given to a snake, becomes venom—so education to a woman becomes poison.' The cultivation of any talent, such as music, is never attempted. The life of an Indian woman, unless she becomes a wife and the mother of a son, is too often only a dark, sad pilgrimage, from the cradle to the grave. But sad as all this is, there remains the still sadder thought that there is no religious life. The women of India sit in darkness and in the shadow of death. It is true they have a religion, but it is a religion of terror, and therefore without hope."

—Sir Arthur E. Havelock, Governor of Ceylon, was recently presented with an address by the Tamil women of Batticaloa. They thanked His Excellency for continuing the grant-in-aid to the Women's Medical Mission, and asked for a continuance of help. The governor in his reply said he found himself in a novel position, as he had never during his career as a colonial governor received a deputation from the female sex, and certainly such a gathering of Oriental women he had never before witnessed. "The East is indeed changing when a woman of rank reads an address in a public hall in presence of her countrywomen, urging public duty and philanthropy on one of Her Majesty's representatives."

—The gifts of some of our Methodist women for the inauguration of work in foreign countries are inspiring. Mrs. Mary C. Nind gave $3000 for the beginning of the woman's work at Singapore; Mrs. W. E. Blackstone, $3000 to open work in Seoul, Korea; Mrs. J. F. Goucher, $5000 to open medical work in Tientsin, North China; Mrs. Philander Smith, $4000 for opening work in Nanking; Mrs. F. C. DePauw, $1000 for opening work in Japan.

—The Church of England Zenana Missionary Society reports that the number of workers added to the roll during the past year was 22, but the

net increase was only 9, bringing the total number of European workers up to 137. Besides these there were 73 missionaries in local connection, 196 Bible-women, and 349 native teachers. Twelve of the Bible-women were supported by the British and Foreign Bible Society. The total ordinary receipts for the financial year were £30,559, a decrease of £948 from the income of the previous year. The expenditure was £33,241, an increase of £2927. The cry for more workers is urgent, and 13 are called for in North India alone.

—The Zenana and Bible Medical Mission was founded in 1852, is undenominational, and works in co-operation with the Church Missionary Society and other Protestant missionary societies. It has stations at 33 centres in India and Ceylon. The society employs 94 European missionaries and assistants, 179 native Christian teachers, nurses, etc., and 69 Bible-women ; or 342 laborers employed in the work. During 1893 no less than 15,539 patients were attended, of whom a considerable number were zenana women living in strict seclusion. The attendances at the dispensaries numbered 44,483. Three native Christian women are being trained as doctors in India, two of whom will complete their course in 1894. The society has 68 schools, with 2746 pupils, and 93 students training for mission work. Four new stations were occupied last year ; 14 new missionaries were sent out, 2 of whom are doctors, and 2 trained nurses.

—The seventh annual report of the Northwest Provinces and Oudh branch of the Countess of Dufferin's Fund indicates that this worthy enterprise is steadily advancing to a position of permanent efficiency. The number of patients treated at the various dispensaries was as follows : Of men, 248,398 ; women, 151,267 ; children, 159,571 ; making a total of 559,236.

YOUNG PEOPLE.

—A total of 1940 delegates were in attendance upon the recent London Convention of Y. M. C. A. Of these 1150 were visiting delegates, nearly all of them from Great Britain and Germany, and 780 were voting delegates. Of the latter 251 came from Germany, 173 from the United States and Canada, 141 from Great Britain and Ireland, 38 from Denmark, 35 from Switzerland, 33 from France, 26 from Holland, 22 from Norway, 16 from Sweden, etc. Twenty-six different nations, 17 distinct tongues, and nearly every Protestant denomination in the world were represented. It was the largest delegated evangelical convention of all lands ever held.

One of the most prominent personages present at the convention was Prince Bernadotte, son of Oscar II., King of Sweden and Norway. He is an admiral in the Swedish Navy, and is described as a splendid fellow of about thirty-five years of age. He speaks English perfectly, and is recognized as a devoted Christian, often leading in person the devotions of the Y. M. C. A., and entering heartily into various lines of religious and philanthropic effort.

—The sixth annual Institute of the Young People of the United Presbyterian Church was held in Philadelphia, Pa., July 5th–8th.

—The *Epworth Herald* of July 14th contained a " bugle blast for missions" in the shape of a page of letters, whose sum and substance is found in a call to the 800,000 leaguers to contribute not less than 50 cents each during the next six months to the missionary society of the Methodist Church. Says Willis W. Cooper, the head of the department of spiritual work : " We designate Thursday evening, November 29th, 1894 (our national thanksgiving), as the day when our offering shall be laid upon the altar of the church, using the long roll-call. The name of every Epworth Leaguer will be called and asked to respond. The minimum, uniform amount asked from each member is 50 cents. This amount may be given by any one of

three methods: A systematic giving of 3 cents per week from now until Thanksgiving Day, *by a self-denial week* which shall precede Thanksgiving Day, or *as a thank-offering*, to be made at the *long roll-call.*"

—The Cleveland Convention of Christian Endeavor, the thirteenth in number, was the greatest of all. The registered attendance was 40,000, in spite of heat and strikes, and 18,790 came from outside the city. The number of societies reported was 33,679, and the membership, 2,023,800. It was found that 5552 societies, by giving during the year not less than $10 to missions, home or foreign, had attained to the "roll of honor," and that the aggregate of their contributions was $138,206. By all the young people represented not less than $225,000 had been given. A $1,000,000 mark has been set for the year to come. Within a twelvemonth 183,650 Endeavorers had joined the Church, as against 158,000 in 1883, and 120,000 the year before. In five years 614,150 had confessed Christ. And who is at all able to estimate the spiritual significance of this magnificent movement?

—Since the organization, six years ago, of the Endeavor Society in Western Female Seminary, Oxford, O., 8 of its members have gone into foreign fields: 3 to Japan, and 1 each to the United States of Colombia, Egypt, China, Siam, and the Laos, 3 are at work among the Indians, and 1 among the Mormons.

—The Junior Endeavorers must not be forgotten. Of these the world contains 6809 societies with 365,000 members.

AMERICA.

United States.—You believe in *home* missions, you say? Very well. There are 80,000 Chinese still in America, and only 10,000 of them in Sunday-school.

—In 1860 there were 4,441,830 negroes in the United States; in 1890 there were 7,470,040. In 1860 there were practically no negroes in school or college, but in 1892 there were 1,309,251 in the public schools, 11,835 in secondary or grammar schools, 8396 in colleges and universities, 755 in theological seminaries, 426 in medical schools, and 10,042 in normal schools, making a total of 1,340,705. There are, of purely negro institutions, 47 grammar schools, 25 colleges, 25 schools of theology, 5 medical schools, 52 normal schools, 5 law schools, and thousands of public and private primary schools.

—The work of Mr. Warszawiak among the Jews of New York City continues to deepen and spread. He believes with all his might that his countrymen are every whit as susceptible to Gospel influences as any other class, and the results of his labors appear abundantly to justify his conclusion. He preaches to crowds, and he visits from house to house. Every day he devotes three hours for private conference. This time is largely taken advantage of, many hundreds coming to see him. A home called the "Home for Persecuted Christian Jews and Enquirers," located at 65 Avenue D, has been of the greatest help to the work. In one year 3000 meals were provided, while 625 beds were occupied. Mr. Warszawiak is assisted by ex-Rabbi Leopold Kohn, Mr. Simon Goodhart, Mr. and Mrs. Cruickshank, and Miss Mabel Alwater.

—There have been several changes of late in the Bible Institute, Chicago, Mr. Moody's school for training Christian workers. Mrs. Capron, who has been Superintendent of the Woman's Department since it was founded in 1889, resigned her position at the end of April. Her successor is Miss L. L. Sherman, a graduate of Mount Holyoke (Mass.) College. She has had large experience to qualify her for the post, having been a teacher for four years at Mount Holyoke, and for three years at the Northfield Seminary. Professor W. W. White, late of Xenia, O., has accepted an engagement as one of the permanent

teachers. From a statement of the present occupation of former students, it appears that over 100 are settled in pastorates under different denominations; 47 are home and city missionaries, 76 are evangelistic singers and preachers, and 70 are foreign missionaries. Old students are superintendents of rescue missions in 9 of the largest cities in this country and Canada.

—At the meeting of the International Missionary Union at Clifton Springs, N. Y., Dr. A. P. Happer discussed at length the need of a medical missionary college in America for all missionary societies. According to the *Independent*, arrangements are nearly completed for such institution to be located in New York City, and under the auspices of the International Medical Missionary Society. This society has for some time carried on the work of assisting students, chiefly those who took their lectures in other colleges. It has been found, however, that the expense attending this was very great, and it was almost impossible in some cases for young men to accomplish their purpose. It was felt, therefore, that a special institution should be started, and accordingly steps have been taken to erect a building at a cost of about $250,000. It will accommodate about 150 students, and the aim is to give them the best of medical instruction, at a very moderate cost, with special reference to the needs of the foreign field. The medical director will be Dr. George D. Dowkontt, and there is a board of managers of 18 members from the Baptists, Congregationalists, Dutch Reformed, Episcopalians, Methodists, and Presbyterians.

—Said Professor Nelson at the recent semi-centennial of the Wesleyan University, Delaware, O.: "No less than 377 of our graduates have been preaching the Gospel of Christ, and 6500 years of service already stands to their credit —a year for every year in the history of the world since the birth of Adam! The missionary record is one of which we may be justly proud. Our roll of missionaries contains the names of 80 persons, who have gone to India and China, to Japan and Korea, to Mexico and Costa Rica, to Chili, Brazil, and the Argentine Republic, to Armenia, Turkey, and Bulgaria, to every mission field of our Church, with the exception of Africa."

—The following is the estimate of the General Assembly of the Presbyterian Church of funds required for the coming year:

Home missions	$1,238,341
Foreign missions	1,250,000
Education	150,000
Publication and S. S. work	200,000
Church erection	150,000
Ministerial relief	150,000
Freedmen	250,000
Aid for colleges and academies	150,000
	$3,538,341

—The Presbyterian Church, South, publishes these encouraging figures relating to missionary growth:

	1884.	1894.
Missionaries	56	136
Native helpers	56	135
Added by baptism	217	600
Total communicants	1,750	*3,500
Total contributions	$70,165	$143,774
From churches	37,105	64,102
From societies	12,470	37,598
From Sabbath-schools	6,615	16,576
No. contributing churches	1,269	1,640
No. contributing societies	311	749
No. contributing Sabbath-schools	298	489

Canada.—Last June the English Church Missionary Society made a new extension of work when Rev. E. J. Peck sailed for Cumberland Bay. "Mr. Peck has long labored among the Eskimo on the eastern shores of Hudson's Bay, but Cumberland Bay is much more remote, being on the west side of Davis's Strait, opposite Greenland. Upon its coasts, and scattered over the wild wastes behind, are bands of wandering Eskimo hitherto entirely unreached; and to them he is going to carry the glad tidings of a Saviour's

* Approximate.

love, accompanied by a young layman from Clapham preparatory institution, Mr. J. C. Parker."

—The Canadian Presbyterian Church has missions in the New Hebrides, in Honan and Formosa, China, in India, Palestine, Trinidad, and among the Indians of the Northwest. A force of 65 is sustained, including 30 ministers and 6 physicians, 15 women missionaries, and 14 teachers, male and female. Added to these are 112 native preachers, of whom 34 are ordained, 96 catechists, 59 Bible-readers. There are 3092 communicants, 385 of whom were added last year, 121 schools with 5624 scholars, and 7 hospitals and 6 dispensaries where 5082 indoor and 51,858 outdoor patients were treated during the year. For the whole work the receipts were $124,114 in 1893.

EUROPE.

Great Britain.—An estimate of the charitable bequests in England during 1893 puts the total sum at about $7,000,000. Among the larger amounts given are the following: Earl of Derby, $100,000; Richard Vaughan, of Bath, a retired brewer, $225,000; the Rev. James Spurrell, $1,130,000; John Horniman, a tea merchant, $450,000; Henry Spicer, a paper dealer, $750,000; Sir William Mackinnon, $300,000. The largest legacy of all is by Baroness Forester, $1,500,000.

—The income of the British and Foreign Bible Society for last year was £234,285, and the expenditure £222,848; and hence in this time of general deficits this noble organization attained to the blissful eminence of finding in the treasury a balance of £11,437 ($57,185). The total issues for 1893 were near to 4,000,000, of which more than half went forth from foreign depots. At the annual meeting the Bishop of Sodar and Man declared that "there issues daily from the offices of this society a pile of Bibles, Testaments, and portions equal in height to the Eiffel Tower!" Its 600 colporteurs and 402 Bible-women are scattered all the world over. Of the latter 291 are toiling in India, and over 100 of the former in China.

—A notable and very important "Missionary Conference of the Anglican Communion, promoted by the Boards of Missions of the Provinces of Canterbury and York" was held in London, May 28th–June 1st. The addresses were mainly by experts, both from the home field and from abroad, while the themes presented were such as are fundamental to missionary policy and method, like these: Religions to be dealt with, problems to be solved, vocation and training of women, building up of the native church, dangers and difficulties, etc.

—In addition to the women who are urgently needed, the Church Missionary Society issues an appeal for 30 men to be sent to some 20 different missions during the current year—these to join the 13 known to be available. The sore "deficit" is not in money, but in men.

—The growth of the missionary spirit in Ireland may be inferred from the fact that while two years ago there were only 5 men preparing for work in the foreign field in connection with the Presbyterian Church, now there are 28.

—From this time on the North Africa Society will train its missionaries in book or literary Arabic before they leave England. A school for this purpose will be established, and already £150 have been offered toward providing a home for accepted candidates during their term of study.

—Though the Bible Lands Missions Aid Society received only a little more than $7000 last year, yet a vast amount of good was accomplished at upward of 30 points in Eastern Europe and Western Asia, and in a most delightful way, by supplementing the funds of various missions without regard to de-

nominational name. *The Star in the East* is the name of its organ.

The Continent.—The civil marriage bill in Hungary, which had been agitating that country for months, had passed the House of Representatives, but met with such vigorous opposition from the Church authorities and others in the House of Magnates that the prime minister twice tendered his resignation in consequence. It has finally been passed, and a uniform system of marriage and divorce has thus been substituted for eight systems that were in existence before to such an extent that marriage that was legal in one church was not recognized as valid in another. Marriage before a magistrate is now required, while a religious ceremony is left optional. Aside from the matter of the bill itself, and the opposition to it on the part of Roman and Greek Catholics, the conflict has been of especial importance because it has been a strife between the popular and hereditary branches of the parliament, in which the emperor himself has been concerned.

—In the decade 1880–90 no fewer than 24,000 persons left the Roman Catholic Church in Germany, and connected themselves with the Protestant, while during the same period the Catholics won from the Protestants only 4700. In all districts except Bavaria the converts from Roman Catholicism exceed in number those from Protestantism.

—Where is the wisdom of the wise if this story contains a morsel of truth? A copy of John's Gospel, in French, was recently sent to a gentleman of high position, and a few days afterward the sender received a note from him saying, "I congratulate you on the authorship of such a work. In case you publish anything further of the same kind, I hope you will not forget me."

—The growth of the Waldensian work in Italy for a decade is shown by this table:

	1883.	1893.
Workers	120	141
Congregations	42	44
Stations	35	55
Preaching-places	167	219
Hearers	6,092	7,408
Occasional hearers	37,328	53,862
Communicants	3,616	4,871
Catechumens	605	746
Sunday-school scholars	2,044	3,153
Primary scholars	1,990	2,597
Contributions	51,462 lire	79,467 lire

ASIA.

Islam.—The condition of society in Turkey may be learned from an incident reported by Miss Lovell, who has recently joined the Central Turkey Mission. In the town of Zeitoon she met a "bride" who had been married for two years, whose face the mother-in-law had not seen, though for all this time they lived in the same house. The daughter-in-law remained constantly veiled, and had not been allowed to speak to her mother-in-law, though they were often alone in the house the whole day long. When asked what they would do in case of sickness, the mother-in-law replied: "We would get a little girl to come in and she might speak to her, and the girl would tell me."

—Rev. J. H. Shedd, of Oroomiah, supplies these figures which set forth the recent development of work in the American Presbyterian mission in Persia:

	1890.	1893.
Churches	21	32
Preaching-places	58	100
Ordained ministers	43	48
Deaconesses	91	94
Baptisms	161	235
New members received	153	259
Total members	1,960	2,385
Attendance on Sunday-schools	4,088	4,765
Attendance on preaching service	4,506	5,713
Attendance on prayer-meeting	1,463	2,073
Contributions in kavans	11,515	16,780
Pupils in college	70	108
Pupils in girls' seminary	68	85
Number of village schools	91	127
Teachers in all schools	99	133
Pupils in all schools	2,121	2,739

India.—The English language is to become the missionary language of the

globe. The fact that at the recent National Congress in India all the speeches and proceedings were in English is a striking illustration of the wide diffusion of this tongue. There were gathered at Madras 700 delegates from all parts of India, Afghanistan, Nepaul, and Scinde. They spoke 9 different languages, and the English was the only medium through which the proceedings could be satisfactorily conducted.

—Rev. E. Webb informs us that the Hindus "have a complete system of music, and that not only are they musicians, they are poets as well. They laugh at our Occidental poetry and music. All their literature, *even to their dictionaries*, is in poetry. The physicians also write their prescriptions in verse."

—A missionary writes: "There is one thing which education does not seem to bring to India, and that is *moral stamina*. The ability to accept and harbor the most debasing social customs of this land is found among Hindus almost as frequently, if not as fully, under the university cap and gown, as under the unkempt hair and rags of the village ploughman. This is a vast and ghastly factor in the great problem of India's social and religious renovation."

—Another missionary had this experience: "I had baptized 30 converts from heathenism in a village; after a few months one of the men sickened and died. I was called to bury him, and went to the village, a distance of 10 miles; on arriving I found that nothing had been done toward getting the corpse ready or the grave dug. On asking for the reason, I was told that they were waiting for me to buy the coffin. I said, 'Very well, I will contribute eight annas, and if each Christian here will do the same we can easily get a coffin.' They were not pleased at this proposal, and a backslidden member of another mission, who lived in that village, began to lay down the law as to the usage in his mission, and that I was bound to pay all funeral expenses. The simple converts were led to believe that I was not treating them fairly. As they were from a so-called low caste who bury, I went to the police and reported that we would dig the grave ten yards from where that caste bury their dead. Then the question of digging the grave came up. This 'professor of mission usage' insisted on my paying unbaptized persons of their former caste 5 rupees for digging the grave. I pointed to ten able-bodied Christians and offered to lend a hand myself; to the excuse that they had no picks I answered by renting the use of some for a few annas, and we went and dug the grave; they would not let me work, so I sat near on a stone and sang hymns. I furnished the bamboos for the litter, a few yards of white cloth and some flowers, and led the procession to the grave. For several weeks they were displeased, but came around when no attention was paid to their sulking."

—Respecting the progress of Roman Catholicism in India, Mr. Narasimayanger, a Hindu, the census commissioner of Mysore, says: "The Catholics form the bulk of the Christians in Mysore, which fact is in a measure ascribed to the proselytizing influence directed by Rome having been at work longer in India than among the Protestants." But much more than this; they enter into league with paganism. For "in the course of the investigations engendered by the census several Catholic communities were met with, which continue undisturbed in the rites and usages that had guided them in their pre-conversion existence. They still pay worship to the *Kalasam* at marriages and festivals, call in the Brahmin astrologer and purohit, use the Hindu religious marks, and conform to various other amenities which have the advantage of minimizing friction in their daily intercourse with their Hindu fellow-caste brethren."

—The Kathiawar Mission of the Irish

Presbyterians reports for 1893 that 21 adults and 122 children were baptized. The number of baptized members last year increased from 1780 to 1863, and of communicants from 390 to 441. The native agency consists of 3 native pastors, 36 evangelists (of whom 2 are licentiates, and 20 students for the ministry), 4 colporteurs, 12 Bible-women, and 63 Christian teachers. There are 25 Sabbath-schools, with 86 teachers and 1820 scholars, of whom 1170 are non-Christians; 3105 children attend vernacular schools, and 859 English schools.

China.—Under the influence of the American missionaries the Roman Catholics in Peking have issued an elegant edition of the Four Gospels in Wenli, the book language of China, and have added to it a commentary.

—Sixty-six persons were recently baptized in connection with the China Inland Mission at Hung-t'ung. At the conference at which they were received the liberality of the Chinese Christians was conspicuous. As compared with the value of money in China, their gifts were equivalent to at least the contribution of $750 in this country.

—Nearly three years ago a missionary in connection with the Swedish Mission Union made the perilous journey across the Thian Shan Mountains into Chinese Turkestan, accompanied by an assistant Armenian preacher, and was so pleased with the country and its people that he advised his society to allow the Armenian to remain. The Swedish Union has now resolved to extend the sphere of its operations, and 2 European missionaries have left Sweden, one of whom will live in Kashgar and the other in Yarkand. This is the beginning of missionary enterprise in this portion of the Chinese Empire.

—The tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering unbelief and criticism of missionaries and their work to decided interest and approbation.

—On a recent tour of inspection of the naval defences of a portion of the China coast, Li Hung Chang chose to accompany him, as a part of his suite, Drs. Irwin and Lin, to care for the health of the party in general, and that of the viceroy in particular. This was a high and well-merited honor bestowed upon Dr. Irwin, who, it will be remembered, was the associate of Dr. Kenneth McKenzie in the Tientsin hospital.

—But notwithstanding so much to encourage, it still remains that gross darkness covers the empire; for a telegram comes from Hsian-fu, Shansi, by which it is learned that 2 missionaries in that distant city have been seized and bambooed and imprisoned by the Chinese officials. Very little more is known, but the Chinese report that there has been a great riot there, in which all the mission premises were pulled down and burned, the converts scattered, and the French priests thrown into a vile prison. In addition the Hong Kong papers tell of a serious attack upon 2 women of the American Presbyterian Mission at Canton, as the result of which it is stated one of them may die. Finding a poor Chinaman in a dying condition on the street, they undertook to revive him with smelling-salts and tea, but when he suddenly expired, a mob, suspecting them of causing his death, set upon them with brutal violence.

—For weeks together both Canton and Hong Kong have been dreadfully scourged by the visitation of a disease similar to the black death of history. Thousands have perished, and tens of thousands have fled from the pestilence.

Korea.—This kingdom is in the throes of revolution and armed strife. At first an uprising of the anti-foreign element occurred, but presently no less than three entirely outside parties appeared upon the scene to increase the turmoil and peril; China, Japan, and Russia, each exceedingly jealous of the other, since all alike covet possession of the country. Of course confusion

and hindrance come to missionary toil; and yet it can hardly be but that in the end substantial gain will accrue to the kingdom of heaven in that peninsula.

Japan.—A missionary thus speaks of a congregation at a church service: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently, 'I thank you.' After the address another song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats, and a 'break' for the door? Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups."

—A recent official report shows that in December of 1892 there were 42,899 doctors in this empire, which is one and a fraction for every 1000 people. There were also of midwives licensed by the home office, 1486, and of those licensed by local offices 31,530. Apothecaries numbered 2836; drug-stores, 13,225; druggists, 1375; public hospitals, 198; and private hospitals, 378. Many of these doctors are thoroughly well-equipped men, and not a few of them have received their medical training in America or Europe. It appears, then, that *medical* missions are not much needed in Japan.

—Rev. Henry Loomis mentions in the *Chinese Recorder*, as a cheering fact, the removal of all objection to the possession or use of the Scriptures in the higher normal school in Tokyo.

—An open-air mission has been organized by Rev. Shinoke Nagasaka, a Japanese convert of no ordinary power. His labors in Hawaii for his own countrymen led to his becoming a member of the Salvation Army in San Francisco, that he might be thoroughly initiated in its methods of open-air work. He has twice been permitted to visit Korea in a Japanese warship, and is the only Christian preacher who has been allowed to present Christ to the navy of his own country.

—A journal published in Yokohama states that the Japanese religious press calls for more women evangelists, or Bible-women, and it is plain that the responsibility of the enlightenment of the women of Japan rests, to a great extent, upon the native Christian women of this empire. To meet such a want two women connected with the American Board established in Kobe first a training class and later a school. Already 40 have graduated after six months of study for three successive years, and as long a period of practical work. Other similar schools have been opened by other missions.

AFRICA.

—The area of South Africa adapted to white occupancy is said to be six or seven times that of France—that is, it embraces much more than 1,000,000 square miles.

—In the twenty years since the Livingstonia Mission was founded, Scotland has contributed to its funds $450,000.

—During the ten years of his service, Bishop Smythies visited Nyassa five times. Each visit involved a walk of 450 miles from the coast to the lake, and on two occasions a return on foot. The last journey was a painful one; his strength gave way, and he arrived at Likoma in a deplorable condition, with deep wounds in his legs, and utterly exhausted. This convinced him that he could not again hope to undertake the great fatigues of the long journey; further, it convinced him that it was practically impossible for one person to exercise episcopal supervision over both the work of the mission at Lake Nyassa and the work at Zanzibar and on the East Coast.

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